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LIONEL JOHNSON, POET AND CRITIC

The present trend in literature is indicative of the stress of war conditions. There has been an increased demand for books that minister to the spirit in a pain-racked world. The fact that the complete poems of Francis Thompson have appeared in a popular edition is significant of the spiritual needs of the time. His faith and mysticism have become acceptable to a generation seeking to transcend the anguish of the ordeal by fire and sword. Side by side with this influence there is a reaction from the hectic, febrile tradition in literature to the staid and sober standards of the eighteenth century. The haven of refuge which that era seems to offer is being sought as a center of calm amid the prevalent unrest. The masculine vigor of its writers, their steady good sense, their objectivity of treatment, their graphic powers of narrative, their practical philosophy of life, recommend them to consideration as a relief from existing evils. This disposition to accept the eighteenth-century writers as models of excellence was anticipated a few decades ago by Lionel Johnson, whose work in prose and poetry bears the impress of their influence. His vogue is by no means as great as that of Francis Thompson perhaps, because his poetic quality is not so poignant and passionate. Yet, though his legend is more obscure, his services as a corrective will be found to be not less important than those of his distinguished contemporary.

Lionel Johnson was born of English parents at Broadstairs, Kent, in 1867. There were, however, Irish and Welsh cross-currents in his blood, which resulted in a blend of Celtic passion with English gravity and phlegm. At Winchester College, and later at Oxford, he steeped himself in the study of the Latin classics and of the Augustan writers in English literature: "The century of the wits, the satirists, the essayists; of stately common sense, of schol-

arly grace, of leisurely perfection! Let me add, and ignore all ridicule, a century of admirable poets, and of novelists unsurpassed.

Experience, verified facts, the ascertained contents of life, the clear principles and powers of human nature, these were the plain arguments and matters for the consideration of reasonable men." Such was his glowing eulogy of that courtly age and its writers. His poem, "Oxford Nights," commemorates many a vigil, his student lamp shining forth late in the night hours in loving intimacy with its worthies—Steele and Addison, Fielding, Defoe, Pope, Gray, Goldsmith, Swift, etc. He took as his exemplar his illustrious namesake, Doctor Johnson, and cultivated his rugged sanity of judgment, his sense of precedent and tradition, his grave ethical quality. At Oxford, too, he became fascinated with the ideal of culture advocated by Matthew Arnold and by Walter Pater, whose humanism was touched with a strain of romanticism. The cult of idealism which they fostered in him accorded well with his Celtic tendencies, and was an important factor in determining his life-work. In 1891, dissatisfied with the Anglican communion because he failed to discover in it the true claim to religious jurisdiction, he became a convert to the Catholic Church. Thenceforth his pen was placed at the service of Catholic ideals in letters until his untimely death in London, October, 1902.

His life in London after his conversion was spent in journalistic work. How fruitful these ten years of literary activity were may be judged from the number of his contributions to various periodicals. His poems have been gathered and published in one volume, but many of his critical articles are not included in the collection of his essays named "Post Liminium." A third volume, entitled "The Art of Thomas Hardy," completes his published work. Throughout all his writings, whether in prose or verse, Johnson aimed to be the exponent of "Catholic puritanism," as he termed it. His attitude was, no doubt, largely determined by the lawlessness and depravity which had infected the literature of his day. The esthetic movement, which engaged the pens of a brilliant group of writers—Wilde, Symonds, Dowson, Davidson, Beardsley—repelled him because of its degeneracy. His saving sense of fact was shocked by its extravagances as he knew them—"a treasured melancholy of the German moonlight sort, a rapt enthusiasm in the Byronic style, a romantic eccentricity after the French fashion of 1830, a 'frank, fierce' sensuousness à la jeunesse

Swinburnienne." His revulsion from its excesses is expressed in the mordant satiric sketch, "The Cultured Faun," written in 1891 and reprinted in *The Catholic World*, September, 1911. Now that "L'Après-Midi d'un Faune" is still with us, it is enjoyable to read the airy banter—piquant and sparkling as that of Gilbert and Sullivan's opera—with which he treats the affected pose of a votary of "art for art's sake." His dissection of the esthete who "alone knows Beauty, and Art, and Sorrow, and Sin" is as incisive as Addison's anatomy of a beau's head, or of a coquette's heart:

Externally our hero should cultivate a reassuring sobriety of habit, with just a touch of the dandy. Externally, then, a precise appearance; internally, a catholic sympathy with all that exists, and, "therefore" suffers, for art's sake. For art at present is not a question of the senses so much as of the nerves. . . . To play the part properly a flavor of cynicism is recommended; a scientific profession of materialist dogmas, coupled with gloomy chatter about "The Will to Live." . . . And since we are scholars, and none of your penny-a-line Bohemians, we throw in occasional doses of Hellenism; by which we mean the Ideal of the Cultured Faun. That is to say, a flowery Paganism, such as no pagan ever had; a mixture of "beautiful woodland natures," and "the perfect comeliness of the Parthenon frieze" together with the elegant languors and favorite vices of (let us parade our "decadent" learning) the Stratonis Epigrammata.

Not less unsparing is his criticism of one of the most brilliant writers of the movement, Arthur Symonds:

A singular power of technique, and a certain imaginativeness of conception, mostly wasted upon insincere obscenities. . . . He is a slave to impressionism, whether the impression be precious or no. A London fog, the blurred, tawny lamplights, the red omnibus, the dreary rain, the depressing mud, the glaring gin shop, the slatternly, shivering women: three dexterous stanzas, telling you that and nothing more. And in nearly every poem, one line or phrase of absolutely pure and fine imagination. If he would wash and be clean, he might be of the elect.

Lionel Johnson's craftsmanship was far removed from this garish impressionism. When one turns to his gallery of literary portraits in prose one is struck by the singular elevation of tone, and the essential brain-work which informed his estimates. The themes of his criticism are chiefly the great figures of the world who have dealt with the enduring realities, the eternal issues of life and conduct: Lucretius, Dante, Virgil, Thomas à Kempis, Lucian,

Pascal, Leonardo da Vinci, Renan, Blake, Vaughan the Silurist, Savonarola and others. These he interprets with a fullness of knowledge and a corresponding breadth of vision. By a series of particularizing details, an accumulation of minute touches, brilliant analogies, rare illustrations drawn from the stores of a wide scholarship, the *animi figura* of his subject is definitely limned. His crisp characterization and well-knit diction make these sketches delightful reading. Throughout, the Catholic temper of mind is operant in the sympathy which judges out of a large tolerance. The Catholic point of view, also, is consistently enforced to confute the doctrines of a false philosophy. This is notably evidenced in his book, "The Art of Thomas Hardy," in which, despite his admiration for the genius of the novels, he traverses their perverse ethical tendencies.

The principles which are implicit in Lionel Johnson's prose are explicit in his poems. In their revealing medium we divine the mainsprings of his personality. While a strict reserve like the eighteenth-century convention checks the utterance of personal feeling, their grave cadence, their brooding note, and stress of spiritual combat reflect the nature of his temperament. The meditative character of his Muse, her high seriousness and abstraction from the giddy passions of contemporary singers, are shadowed forth in a stanza of the poem "Magic":

They wrong with ignorance a royal choice,
Who cavil at my loneliness and labour;
For them, the luring wonder of a voice,
The viol's cry for them, the harp and tabour:
For me divine austerity
And voices of philosophy.

There is, indeed, a lack of the poetic abandon which would give his verse the true lyrical quality. At times, however, he succeeds in beating his music out, and writes such exquisite things as "To Morfydd," "The Dark Angel," "Te Martyrum Candidatus," "By the Statue of King Charles," "The Precept of Silence," and the wander-picture "In England." To some "The Last Music" will remain at once his most musical and most characteristic effort. In that poignant dirge, so sweet and low that it but makes of silence a melody, he hymns, under the guise of his "lady of the spheres," the figure of defeated idealism:

Discrowned am I, and of her looks forlorn;
Alone vain memories immortalize
The way of her soft eyes,
Her musical voice low-borne.

The chivalry of spirit which inspired his devotion to hapless causes and forgotten ideals is vibrant in that lament. Hence the wistfulness of his many beautiful verses on Ireland and the Irish cause, language and religion. His religious poems—some of them in the tongue and measure of mediaeval Latin hymnody—reveal the same moral idealism as the quickening principle of his life and art. In them we behold set up the shining mark of everlasting light.

“Above the howling senses’ ebb and flow”

which, in an age of literary decadence, remained the goal of his endeavors. There are glee songs, Christmas Carols, Passion poems, Easter Anthems, hymns of invocation, of spiritual exaltation. There are also *suspiria de profundis*, “poems which are the very dirges of earth: in Crashaw’s phrase, they are a pathological descant upon the plain song of *Stabat Mater Dolorosa*; they hold the austere and solemnizing sorrow of the world.”

F. MOYNIHAN.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

The most difficult part of the lesson is to teach the child to realize the necessity of patient and painstaking preparation. Impatient of anything that appears as useless delay and waste of time, the youth would rather make haste and finish his school work in the shortest possible time. Catholic and non-Catholic educators attempt to lengthen the child's school life by establishing high schools and encouraging attendance at these. Only a small per cent of the pupils who have finished the grades avail themselves of the opportunity thus afforded, though these schools are maintained at the cost of considerable sacrifice on the part of Catholics, for their equipment incurs greater expense than that of the grade school. The growth in the number of Catholic high schools during the last decade proves the imperative need of establishing means for a lengthened school term for our boys and girls. Every teacher should aim to increase the number of pupils in these schools for thereby he assists in the work of preparing children for their life-work.

The comparatively small high school attendance at the present time may be due to various causes; the usual reason is that the pupil does not see the relation of his work at school to that which he intends to take up later, and is inclined to regard the time spent in the high school as just so much time lost. The state high schools, in order to attract and retain their pupils, have altered their curriculum so as to adapt the course to local conditions; the usual aim now is to fit the pupil for a career, rather than prepare him for college, since those who have the opportunity or inclination for further study are very few in comparison to the number whose school days are over on their graduation from high school. Here again we can learn from the state schools; both from their success and their failure. The too great eagerness with which some of them

*A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfilment of the Requirements for the degree of Doctor of Philosophy.

tried to meet the desires and needs of the different classes of pupils led to the introduction of a multiplicity of subjects and electives, even in the first years of the high school course. Where no provision was made for proper guidance, the pupil being left to choose whatever courses appealed to him, it was inevitable that he should choose impractical combinations. These pupils, on entering their field of labor, found that they had obtained little or no profit from their high school course; their experience made known to others persuaded many children not to invest their time in secondary education.

On the other hand, too great rigidity in adhering to a traditional course, without any regard for the practical needs of the pupil, likewise serves to lessen the attendance at some schools. Unless the child while still in the grades has been directed to see the necessity of more than immediate preparation for a career, the few years spent in the high school seem too long and so unrelated to his future work that he is unwilling to undertake it. The teacher must convince the pupils and their parents by concrete examples that a well organized high school course is more beneficial than one that offers many attractions, but cannot claim results like those obtained in some of our schools. Reverend M. J. Dorney, discussing the paper "Catholic Education Above Grammar Grades," indicated the various occupations followed by the former pupils of his high school and then adds: "If there is one thing that makes me proud of our high school it is this, that every single boy that has graduated from my school occupies a position so far superior to that his father held that there is no comparison; and that, to me, is the justification of that education, developing them, making them better socially. Every single boy that has graduated from my high school in sixteen years has achieved success in the vocation in life to which he was attracted."¹⁴¹

The state schools, acting on the principle that the high schools are to prepare pupils for work rather than to be the feeders of colleges and universities, provide for instruction in vocational branches. The methods employed and the extent in which this is done, vary greatly in different sections, but the

¹⁴¹ Dorney, M. J. [Discussions], "Catholic Education Above Grammar Grades," *C. E. A. Proc.*, 1911, p. 181.

effect on our system is decided and inevitable. The subjects offered attract the child by their very novelty, and where immediate application demonstrates their utility, encouragement to attend these classes is unnecessary. The Catholic schools, limited in regard to financial resources, cannot provide similar courses, at least not on the same scale; but provision must be made for our pupils so that they may not suffer any disadvantage while they enjoy the benefits of a Catholic education.

The overemphasis of utilitarian aims is by no means praiseworthy and is rather likely to defeat its own end in the course of a few decades, besides lowering the standard of the school and hindering complete development of the pupil. However, we may not ignore the causes and effects of this widespread movement and while counteracting its evil influence, we may use it as a source of information to the benefit of our own schools. "Patient, cheerful, methodic work through worthy motives—if the child have these qualifications, we will have done well by him and may rest easy as to his fitness for his life-work."¹⁶² Since the early dawn of Christianity this has been the aim of Catholic education; still we must use direct, or particular means, in order to avoid vocational failures whenever possible; the number of misfits in life may be at least considerably reduced by systematic and united efforts, though no system, however much improved and perfected it may be, is able to prevent all failures.

The direct preparation for the child's vocation begins in calling his attention to the need of making a choice and directing his efforts toward adequate preparation for his career. The value of cultivating habits of "patient, cheerful, methodic work" should be pointed out by the teacher. The child should learn what relation exists between work done at school and in later life. There is a vocational, as well as a moral and historical, value in the biographies of men and women who have conquered the obstacles in their way to success. The worthy motives that actuated these heroic souls and won for them the esteem and gratitude of their fellowmen will prove powerful incentives for imitation. The teacher can form the basis

¹⁶² Brother Luke Joseph, F.S.C., "Our Children and Their Life Work," *C. E. A. Proc.*, 1911, p. 301.

for further preparation by means of biographical sketches and familiar incidents. Before leaving the elementary school the child should be convinced that careful preparation is necessary for any but the lowest forms of unskilled labor and that he will receive valuable aid for his future work by the course offered in the secondary schools.

With comparatively few exceptions our pupils take their respective places in the field of labor after they have finished their high school course, and more frequently before they have completed it. Our first efforts, therefore, must be to increase the number of graduates and to give them the best preparation for their career. The pupils should be encouraged to keep in view a definite purpose during the years spent in the high school, and to make their studies a means to that end. The teacher, being in daily and intimate contact with the pupil, has the earliest opportunity to learn his aptitudes and preferences in regard to work. In some instances our Catholic children have the benefit of a home in which they can exercise their ingenuity at various kinds of manual work, and here both parent and child are quick to detect any marked ability for a certain line of work. The encouragement that comes from this knowledge is sufficient incentive to direct the child's interest toward this work and prompts him to select it as his pursuit, for he realizes that his aptitude will help him to succeed, and success brings with it contentment and pleasure. But even here guidance and advice from experienced persons are necessary for the child during his course of preparation; no child can be expected to be able by a process of reasoning to conclude that the cultivation of a special aptitude must have as a foundation a thorough knowledge of general studies. The teacher, whose study and experience enable him to prove that this is not merely a theory but a demand in the industrial and professional world, must supply for the want of foresight and reasoning in the child, and sometimes in his parents. The teacher can, with some preparation, also be the safest guide to direct the course which the child should pursue in order to obtain the desired training for his life-work.

The great majority of our children at the present time are not in home surroundings that would aid them in discovering

their ability or in fitting them for a career by any kind of apprenticeship. Therefore this work rests upon the school, and the teacher must do what lies in his power to direct the pupils. Since the various branches in high school are taught by different teachers, it is possible that no one may consider the vocational guidance of the pupils as his work or duty, and therefore it is of great importance to provide for it systematically and to continue this work which has been begun in the grades. A knowledge of child-psychology and child-character is essential on the part of every teacher, and this knowledge should be used to promote the child's welfare, not only while he is under the teacher's immediate direction, but also to influence his career for the future. Every lesson taught should deepen the child's conviction that what a man accomplishes in the course of his life depends more upon what he is than upon what he does. The manner in which a man performs his work, not the occupation in itself, is of greatest importance.¹⁰³ The artisan of the Middle Ages who fashioned the most inconspicuous detail of some great cathedral knew well that no human eye would behold his work after it had been located in its destined place. Still he worked skillfully and patiently, rejoicing in the reward offered by the consciousness of labor well performed. Every teacher has countless opportunities to show his pupils that inconsistency is most often the cause of failure, while consistency and perseverance lead to success.

Frequent talks on the value of the respective subjects, their relation to other subjects, and their bearing on the various pursuits, should be given by teachers and occasionally by some prominent professional or business man to pupils and their parents. When parents are convinced of the advantages that result from a prolonged term of study, they wield a powerful influence, both directly by their admonition, and indirectly by their sympathetic attitude toward school and teachers. The need of giving this information to parents and pupils is greater now than it ever has been. The educated man can readily discern the weak points of a system that aims to obtain only remunerative results in the commercial world. Not so the

¹⁰³ Chrysostom, Brother, *The Pedagogical Value of Faith*, etc., Philadelphia, 1915, p. 79.

average laboring man, and still less his son, whose natural impatience to escape the discipline of the school, makes him more eager to imitate those who devote the shortest possible time to preparation for their work. Then too, the current literature and the attitude of many educational leaders have been instrumental in creating a tendency to undervalue the need of careful and prolonged training based on broad general culture. To correct the erroneous views which keep many from preparing themselves thoroughly for their calling and so to diminish their future usefulness and happiness, it is necessary to instruct our youth and demonstrate the utility of the courses that are offered. The paper entitled "The Classics—A Preparation for a Professional and Business Career"¹²⁴ contains the kind of information that should be made available for all the pupils of Catholic schools and also for their parents. Too often the pupil's impatient question "Of what use is this to me?" is left unanswered, or is answered curtly without convincing him; as a result he frames his own answer, dictated by his likes and dislikes, and he is not inclined to lengthen his course of study. Very few boys realize how much is to be gained by attendance at school until experience has taught them the value of such training, but this experience is a very wasteful teacher and is apt to bring home the lesson after it is too late to repair the loss.

The defects in the present state school system are not sufficiently evident to be noticed by the pupil and the average parent, who are satisfied with the immediate result; it may take a decade or two before they learn by observation and experience what the educated and thinking men foresaw would follow as the logical consequence. The note of warning uttered by these should be transmitted to the children who are looking forward to the time when they shall be ready to enter upon their respective occupations. Under present conditions the sound philosophy of our leading Catholic educators is rarely made known to the pupils or their parents to whom the apparent advantages of a short period of preparation seem most desirable. For various reasons many of our children have

¹²⁴ Burrows, A. J., "The Classics—A Preparation for a Career," *C. E. A. Proc.*, 1909, p. 208.

been deprived of the benefit that secondary education in our schools would have procured for them; the present tendency to avail themselves of the opportunities afforded by an industrial or technical training will prove an additional cause to patronize the elaborately-equipped state schools rather than the Catholic schools. Until adequate provision has been made in our system for vocational training each teacher must exert his influence to induce our children to continue their educational work. He must try to make our schools so attractive and efficient that there will be no desire on the part of the pupils to attend any other school. It is often possible to arrange the course in a secondary school so as to offer some electives with a view to the best interests of the children. This plan is more easily carried out where, on account of local conditions, most of the students in attendance intend to follow the same career.

What the Vocational Guidance Bureau attempts to do for the state schools can be accomplished more efficiently in our educational system if the clergy and the teachers recognize the utility of such a movement and lend their united efforts to support it. Mutual cooperation between school and home, and an organized system are necessary to make the guidance of pupils a success. While every teacher may, and should, aid in preparing pupils for their life-work, there should be in every secondary school some one who more particularly devotes his time and energy to the vocational guidance of the pupils. This is necessary to avoid, on the one hand, duplication of effort, and on the other, partial or complete neglect.

Among the efficient and accessible means at the disposal of one who is to guide the young, may be mentioned suitable literature. There is a wealth of material in biographies that could well be used in connection with vocational guidance. Children take delight in reading books whose form and content are adapted to the age and temperament of the reader. The lives of heroes and saints might well form the basis of a course that gradually leads to more specific instruction on vocational subjects. Literature that gives information on the various occupations, the requirements, the advantages it offers, and the disagreeable features or harmful effects it may have, is easily

obtained for any school without great expense, and should be productive of much good. The greatest benefit derived from it is not the practical knowledge that it may give, nor even the help it may offer to the child in choosing a desirable, and avoiding an undesirable occupation. Important as this may be, the information gained in regard to the value of thorough preparation and the need of a broad general knowledge of subjects, which to the child seemed unrelated to the work, is of greater importance at his age.

In connection with collateral reading the teacher may learn the child's aptitude, his desires and hopes for the future, from his work in composition; and he may use this knowledge to direct the pupil's efforts in regard to the method by which he determines to reach the coveted end. After learning what are the inclinations of the pupils the advisor should tactfully use this information for the purpose of instructing them on the relative value of occupations. He must raise to a higher level the standard of those whose attention is fixed upon an occupation that has no enduring interest and is of no genuine importance. He must aim to substitute a higher ideal and to convince the children that among the numerous occupations open to them, only those that are marked by essential importance and that contribute to the welfare of their fellow-men will be found to be satisfactory and to lead to true happiness.¹⁰⁵

Sometimes a child may resolve to enter a career for which he is ill fitted by natural endowments. Here again the vocation counsellor can judge with relative certainty as to the absence of requisite qualities, and with comparative safety direct the hopes and ambitions of such pupils toward occupations better suited to their capabilities. This must needs be done with great care and tact so as not to discourage the child. Much of the misery that exists at the present time is due to industrial "misfits," which could have been avoided by the advice of teachers and parents. On the other hand we must remember that no one can safely choose an occupation for the child, and that lack of ability is often more than compensated for by strong determination and great love for an occupation. Experience abundantly shows that where teachers and parents

¹⁰⁵ Henderson, C. H., *"What Is It to Be Educated?"* Boston, 1914, p. 383.

have at times disapproved of a career because of the apparently unsurmountable difficulties, the child, in fact, succeeded even better than his more talented rival, his lack of capability being more than counterbalanced by determined perseverance. This should be a warning to us not to insist on persuading from their course such children as show unwavering determination to follow a certain vocation. The best service we can render such children is to cultivate their taste, raise their standard to a higher level and infuse lofty motives for choosing a vocation.

The relative value of occupations might well be made the subject of a formal debate by the class. This would impress the advantages and disadvantages more deeply than merely reading about them, for the interest that a debate arouses among the students does not usually subside very quickly and may be utilized by the counsellor toward further efforts. An occasional lecture by the pastor or a citizen on vocation in general, or on a specific calling, would prove valuable. General vocational intelligence is also gained by means of excursions to industrial plants, to manual training and vocational schools. Since all but the lowest forms of unskilled labor presuppose the completion of at least a high school course or its equivalent, it can not be too strongly emphasized that all pupils be encouraged to avail themselves of this opportunity. It may be desirable that every child finish the college course before he enters upon his life-work, but this is impossible at present; and unless the courses in our school system be considerably altered, it is highly improbable for the time to come. The fuller years and broader experience would insure the choice of a permanent vocation, for "the discovery of capacity and aptitude will be a constant process as long as growth continues."¹⁰⁸

The state schools in their eagerness to attract the pupils and to provide the industrial training that appeals to the child, completely ignore the danger lurking in early specialization. John Dewey warns against the evil that must result from this condition and says: "If even adults have to be on the lookout to see that their calling does not shut down on them and for-

¹⁰⁸ Dewey, John, *Democracy and Education*, p. 363.

silize them, educators must certainly be careful that the vocational preparation of youth is such as to engage them in a continuous reorganization of aims and methods."¹⁰⁷

When the child has chosen a professional career, the direct preparation does not begin until he has received a general education which is sufficiently broad to serve as a safe foundation for the narrower specialized training. But only a small per cent of pupils choose professional callings, and the great majority must also be provided for by the schools. In the state schools this is being done by establishing various classes of schools which offer industrial training. Catholic educators are considering just what should and can be done in our schools in regard to vocational training. As a rule the splendid work done by our Catholic Colleges and Academies in vocational education is not appreciated as it deserves, perhaps because it is not called by any such high-sounding name. These schools have taught with a view to prepare teachers of music and art; they had commercial and normal departments; they trained the girl to be a successful home-maker, and both youth and maiden received the preparation necessary for the religious vocation. It is doubtful whether these schools were fully aware of the fact that they were doing for many decades, some for centuries, what the state now deems to be so necessary for the pupils. It is still more doubtful whether they realize further possibilities that lie within their power. So, for instance, many of these institutions do their own printing, but rarely make use of it as a means of teaching any but the members of the community the technicalities of the trade. Similarly other occupations, carpentry, plumbing, bookbinding, agriculture, horticulture, and a number of arts and trades, differing with the locality in which the school is situated, and the means at its disposal, might be utilized in vocational education.

Day schools are not generally thus equipped; still our secondary schools might find little difficulty in making arrangements with local industrial establishments. These are interested in the problem, and some of the stronger among them have organized definite schools to instruct and train their own

¹⁰⁷ Dewey, John, *Democracy and Education*, p. 363.

apprentices.¹⁶⁸ All employers are convinced of the need of better preparation for their future employees, but comparatively few can afford to give them this training under present conditions. If the pastors and superintendents of our Catholic schools would endeavor to obtain the cooperation of employers in each locality, their combined efforts would do much toward the satisfactory solution of the problem in that particular region. Incidentally it would help to restore a healthy condition between capital and labor which has been practically lost in modern times. In some localities part-time or continuation schools would be most acceptable to the employer, and most profitable to the children. Pupils could see more clearly the need of mental power in connection with technical skill and therefore would be willing to apply themselves diligently to their tasks at school.

The work of teachers and superintendents would necessarily be increased by vocational guidance, and arrangements with employers, since the capacities and inclinations of the children must be continually guided and guarded so as to avoid what John Dewey calls "fossilizing."¹⁶⁹ But our Catholic teachers are willing to make sacrifices, and will gladly bear the added burdens if by doing so they can aid the children whom they consider their God-given charges. Besides, the marked effect produced on the impressionable character of children by the exercise of their faculties in useful work, and by the realization of responsibility, is in itself sufficient recompense to the teacher for additional labor.

To these, and similar means to obtain vocational training for our pupils, the objection is sometimes offered that the school work must necessarily be of inferior quality when the pupil's time is divided between study and actual work. Experience has shown that the contrary results obtain. Both in the history of the past, and in the lives of our contemporaries we find ample evidence that "to get the poorest results possible in the three R's

¹⁶⁸ Harvey, L. D., "The Need of Industrial Education in the Public School System," *N. E. A. Proc.*, 1909, p. 58.

¹⁶⁹ Dewey, John, *Democracy and Education*, p. 383.

it is only necessary to limit the teaching to the three R's."¹⁷⁰ Pestalozzi says, "I am more than ever convinced that as soon as we have educational establishments combined with workshops, and conducted on a truly psychological basis, a generation will necessarily be formed which will show us by experience that our present studies do not require one tenth of the time or trouble that we now give to them."¹⁷¹ Pestalozzi's theory is verified by the history of Monastic schools in which manual labor formed an important part of the course; and modern educational literature fairly teems with examples which prove that pupils who spend some time in the acquisition of manual skill, far from doing less or inferior work than their fellow-pupils not so engaged, are, as a rule, the most successful students. Since the revelation of the child's especial power can be made only by the operative processes it is of utmost importance to furnish an environment which will give him adequate opportunity to exercise his faculties.¹⁷²

Conclusion

If home, school, and Church unite their efforts, and present to the child the highest ideal as the motive for his life-work; and by systematic training of hand, head, and heart, help him to realize this ideal, the work of development and guidance of vocation shall have been achieved. The consequent effect will be far beyond what at the present time is apparent. The concluding words in "The People's School" appear to be a fitting close to this chapter. "The problem of vocational training is also more profound than preparing men and women to work. It is to educate the public mind, to employ a working ideal that will gradually transform industrial practice, until labor, no longer cramping and brutalizing, is a beautiful realization of the noblest human possibilities; until the old words of the Benedictine Rule take on their fullest meaning, and to work is verily to pray."¹⁷³

¹⁷⁰ Gregory, B. C., *Better Schools*, p. 129.

¹⁷¹ Graves, Frank P., *Great Educators of Three Centuries*, New York, 1912, p. 130.

¹⁷² Gregory, B. C., *Better Schools*, p. 258. Also, Henderson, C. H., *What Is It to Be Educated?* p. 181.

¹⁷³ Weeks, Ruth M., *The People's School*, p. 193.

FIRST STEPS IN TRAINING BOY CHOIRS

The boy choir problem is one that is interesting many Catholic choirmasters and pastors of churches just at the present time. Although ages old, this institution is comparatively new in the Catholic Church of America. Earnest efforts are being made to comply with the "Motu Proprio" of Pius X of blessed memory, and the establishment of boy choirs seems to be the first step in that direction. The boy choir had its beginnings in the "scholae cantorum" of the early Church, and is above all things a Catholic institution. It is to be regretted that we have been so remiss in this country in preserving this institution of the early Church, for now we have very few choirmasters who have any knowledge of the boy voice or its treatment. Of all the delicate instruments, the boy voice is the most delicate and requires the most careful training so that it is not ruined for all time. A choirmaster who attempts to deal with the boy voice without the necessary knowledge and training is doing an irreparable wrong. In all our leading conservatories and colleges of music there are courses given in boy-choir training, and, moreover, there are many good books written on the subject by authorities on boy-choir work, so that there is no excuse for anyone to take up this work without the necessary knowledge. The failure of most of our boy choirs to make good can be traced to the fact that the choirmaster knows nothing of the boy voice or of the boy nature. Lacking this knowledge spells failure.

The Catholic choirmaster does not depend entirely upon the good-will of the boys to secure regular attendance at rehearsals and services. He has them always at his beck and call in the parochial school. As music in every school should have its period of instruction as well as the other branches of education, the choirmaster can take advantage of this half-hour or hour period each day to give the necessary instruction to the boys whom he has selected for the regular boy-choir work. In the first place, he should select only such boys as are bright and intelligent, strong and healthy, who can sing the notes of the scale softly from F above middle C to the following F in true tones, and who will be

able to master the difficulties of Latin pronunciation. In making this selection, at the organization of the choir, it is not advisable to take boys over twelve years of age, for their period of usefulness after that age is very short. They may be taken as young as eight years. The first work that these boys should take up is staff notation, so that soon they may become sight-readers. A small portion of the time allotted to singing should be utilized in a drill on the Latin of the Church. Until the boys can read notes, and until they have some acquaintance with the Latin words, especially of the "Common" of the Mass, no other work should be attempted with them. One difficulty at a time should be overcome. If a boy's voice is true and shows that there is any music in it, he should be accepted as a member of the choir, for such a voice will improve with training. Monotones and boys with very unmusical voices should not be accepted, as they will be more of a detriment than a help to the choir.

With newly organized boy choirs, there are two overshadowing faults that stand out prominently and which the choirmaster must endeavor to correct at the very outset, namely, rough quality of tone and a contracted throat. In order to correct the first fault, the following suggestions have by experience proven to be of great value. Ask the boys to stand naturally and easily placing their weight equally on their two feet. Instruct them to breathe deeply, without in the least raising the shoulders. The raising of the shoulders in breathing is a most serious fault, for it is proof positive that the breathing is faulty. Nothing should be said to the boys about abdominal or costal breathing. Technical terms should never be used with the boys. Very deep breaths should be taken slowly and gently, and should be expelled just as slowly and gently. Then the second problem—namely, throat contraction—can be attacked. Direct them to relax all the muscles of the neck, open the mouth freely, and imagine a yawning position of the throat, singing at the same time the word "who" on alternating notes of a high register, say, about the second D or E above middle C. After a few attempts the boys will be singing much freer than they ever did before. The word "who" compels them to use their head tones, the aspirate serving to give the voice a natural start, and the vowel "oo" placing the tone forward in the mouth.

When they have grasped the idea of ease in singing, then the

question of tone-color can be considered. Proper tone-color is acquired only by the proper resonance. Give them some little instruction on humming and how to hum musically. Instruct them to take the vowel "oo" and imagine that it is preceded by the letter "m" or "n." Ask them to place their lips or tongue in the position to pronounce "m" or "n," humming that sound on a moderately high key, and then, without breaking the tone, sing the vowel "oo" on the same breath. This exercise should be practiced with "m" and "n" alternately. By this method the voice is placed in its proper resonating chamber. In all these exercises, insist on soft singing. There is nothing that will undo the work of a choirmaster so quickly as loud, forced singing. When the rough quality of voice has been overcome and the boys vocalize with a free and relaxed throat, placing the voice in the proper resonating chamber, then one can begin to think of doing more elaborate work with them. Until this preliminary work is well done, and the foundation laid, a choirmaster will look in vain for any results in his future work with the choir.

At the outset we must recognize that the boy voice has two registers, the thick and the thin, often called the chest and the head register. After the work so far outlined, the one great object of the choirmaster is to get the boys to sing on their thin register, and, for the time being, the thin register alone. The idea is to wean them away from the ordinary method in which they have been using their voice, namely, on the thick register. One of the best means to accomplish this is to make them sing the word "who" softly, on descending scales only, starting at the second E above middle C, and working upward for each succeeding scale. In singing these descending scales, they should be sung so softly that it will be impossible for the boys to take their thick register at the "break." As soon as the choirmaster hears that a boy has broken into his thick register, he should stop the singing immediately and start the descending scale over again, but more softly, urging the boys to be careful when they reach the notes that they can readily take with their thick register. During all this time he should watch their breathing closely. Deep breathing above all things should be insisted upon, so that the notes of the descending scale, however slow they may be sung, are taken on one breath. This practice requires an amount of patience on the part

of the choirmaster as well as on the part of the boys. Descending scales should be practiced on all the notes from the E indicated to the G above it. Later on, A and perhaps B may be taken. By careful practice along these lines, the boys will become accustomed to the use of their head voice or thin register, and they will begin to realize the beauty and sweetness of the tones thus produced. Moreover, these tones on their thin register, while very weak at first, will be strengthened by this constant practice, so that when they are ready to take up the regular choir work, the head tones will be almost fully developed. The subject of thick and thin register should never be mentioned or explained to boys. Suffice to tell them that one is correct and the other is incorrect singing. Never practice ascending scales, at least at the beginning, for the boys, commencing to sing on tones that they can easily produce with their thick register, will use that register and try to force it up. Starting on high tones compels them to use their thin register, as they cannot produce the tone in any other way. The development of the head voice and the entire exclusion of coarse chest tones is the principle upon which the most celebrated choirs of the world are trained.

The first steps, then, in the training of choir boys to fit them to begin the regular church work are the following:

1. Instruction in notation and church Latin.
2. Deep breathing exercises without raising shoulders, inhaling and exhaling very slowly.
3. Relaxing the muscles of the neck and singing with the throat in a yawning position, alternating notes of a high register, on the word "who."
4. Obtaining proper resonance by humming "m" and "n," alternating these letters on a moderately high key, then singing the vowel "oo" on the same breath and without breaking the tone.
5. Singing softly at all times.
6. Drilling the choir-boys on descending scales, starting with second E above middle C, taking great care, that they do not take their thick register at the "break."

A choirmaster who follows these six rules diligently will soon see a wonderful change in the tone quality of the boys' voices under his charge, and his work, ever after, instead of being a drudgery, will become a real pleasure. The most trying part of boy-choir

training is the organization, but when once that is accomplished, the results will amply repay any choirmaster for the time and labor expended in the preliminary work. The results of this preliminary work will be, a set of choir boys who are able to read notes at sight, who have the proper pronunciation of church Latin, who breathe correctly, and who sing on their head voice with beautiful resonant tones.

F. J. KELLY.

THE TRADITION OF THE STUDY OF LATIN IN MODERN EDUCATION

There can be no denying that the rise of the Western Church carried with it a rapid decline in the study of classical letters. The pagan schools of rhetoric, in which so many of the early fathers of the Church were brought up, vainly tried to maintain the tradition of classical learning, but as they died out with the passing of paganism their place was only in a small measure taken by the seminaries which grew up about the different cathedrals and monasteries.

Not only was the entire mass of classical tradition regarded as irrelevant to the studies of the Christian, but it was considered as a snare from which one should flee as from the temptation of the devil. The letter of Pope Gregory the Great (604) to Desiderius, Bishop of Vienna, illustrates this attitude very clearly. Apparently the bishop ventured to teach grammar and read the poets, and Gregory writes to him as follows:

A report has reached us which we cannot mention without a blush, that thou expoundest grammar to certain friends; whereat we are so offended, filled with scorn that our former opinion of thee is turned to mourning and sorrow. The same mouth singeth not the praise of Jove and the praises of Christ. Think how unspeakable a thing it is for a bishop to utter that which becometh not even a religious layman. . . . If hereafter it be clearly established that the rumour which we have heard is false and that thou art not applying thyself to idle vanities of secular learning, we shall render thanks to our God who hath not delivered over thy heart to be defiled by the blasphemous praises of unspeakable men.¹

The Latin tongue in itself, however, because of the political, ecclesiastical, and literary conditions of the Middle Ages, was indispensable to any man of station. Latin was the language of every part of society, the Church, the State, the professions, and education in general. In the schools, Latin was not only spoken in the classroom, but was the medium of all conversation. Accordingly it was studied in the cathedral and monastic schools with a view to acquiring a practical knowledge of the spoken idiom for actual use. Whatever authors were read were read only for the

¹ Ep. IX, 54; opp. 2. 1159F, ed. Bened., Paris, 1705.

purpose of improving a person's knowledge of the language and his ability to use it.

Thus naturally the teaching of Latin became a very mechanical affair. Oral reading was extensively cultivated often before the pupil had any real knowledge of the material he was reading. Since students studied Latin for use in their daily lives, the vocabulary of classical Latin often fell short in supplying the proper word. These words were gathered together in special vocabularies, which the student had to memorize. The Latin language lost its nerve under this treatment; idiom, and often syntax, was overlooked; it was sufficient if the writer could make himself understood. Where a few still cultivated learning, oratory descended into panegyric, and poetry occupied itself with minor and trivial matters.

However, in speaking in the generality we must not overlook certain decidedly bright spots in the study of Latin during this period. It would indeed be a grave injustice to dismiss the Middle Ages with such statements as we find in an otherwise worthy work: "The content of the Latin writers was practically disregarded throughout the entire period of the Middle Ages," "Nor can we feel surprised that with this conception of the function of Latin there should have prevailed a low and almost barbarous standard in the employment of the spoken and written idiom."²

In the sixth century we find Cassiodorus laboring to prove that secular learning is good and profitable, and he anxiously supports his argument by a catalogue of learned men from Moses to the fathers.³

John of Salisbury gives us an interesting account of the way in which Wm. of Conches taught the classics.⁴ Wm. of Conches followed a method invented by his master, Bernard of Chartres, who in turn followed the recommendations of Quintilian himself. The lectures, or at least the course of reading recommended, covered pretty well the whole field of classical Latin. In the classroom, the lecturer first asked questions on parsing, scansion, construction, and the grammatical figures or oratorical tropes illustrated in the passage read. Then he noticed the variety of phraseology occurring therein, and pointed out the different ways in which

² Cf. *The Teaching of Latin and Greek*; Bennett and Bristol, p. 2.

³ Cf. *De institutione divinarum litterarum*, XXVII, XXVIII; Opp. 2. 523. sq., ed. J. Garet; Venice, 1729.

⁴ *Metalogicus*, I, CXXIV, Migne 109, c. 853.

this or that might be expressed, subjecting the author to an elaborate and exhaustive analysis with a view to stamping it upon the memory of his audience. Then followed a comment and explanation of the subject matter, a disquisition on any incidental allusion to physical science or any ethical question touched on by the author. The next morning, we are told, the pupils were required, under the severest penalties, to repeat what they had been taught on the previous day. There was also daily practice in Latin prose and verse composition in imitation of specified classical models, and frequent conversation or discussion among the pupils on a given subject, with a view to the acquisition of fluency and elegance of diction. Surely, such a programme, faithfully carried out, is worthy of the best in the teaching of Latin.

We must not forget, too, the part that Ireland played in the early Middle Ages when it sent its scholars to Europe to revive classical learning and, in fact, all learning, which at that time was being very much neglected. Isolated in a remote island, the study of the Classics had gone on there untroubled, while the rest of Europe had allowed it to be corrupted or dried up midst the upheavals of the German invasions.

We have not space to go into the question of how this learning first arrived in Ireland, but certain it is that, not only among Ireland's professed scholars but also among the plain missionaries whom she sent forth to preach the gospel to the heathen, there existed a fine classical spirit, a love of literature for its own sake, a keen delight in poetry. Even the Greek language, which had practically ceased to be known elsewhere in the west, was widely cultivated in the schools of Ireland. From Ireland much of this learning passed back to the continent, particularly at the time of Charlemagne.

The entry of the Irish scholars into the Frankish realm is told in the Acts of Charles the Great, written by a monk of St. Gall towards the end of the ninth century. However much this account may be adorned with legendary ornaments, it has the basis of fact and points correctly to the main source from which the continent received its fresh impulse to learning.

The monk says:⁵

When the illustrious Charles had begun to reign alone in the western parts of the world and the worship of the true God

⁵ Gest. Kar. magn. 1. 1. Pertz 2, 731.

declined, it chanced that two Scots from Ireland lighted with the British merchants on the coast of Gaul, men learned without compare as well in secular as in sacred writings, who since they showed nothing for sale, kept crying to the crowd that gathered to buy, "If any man is desirous of wisdom, let him come to us and receive it; for we have it to sell." This therefore they declared they had for sale, since they saw that the people trafficked not in gifts but in saleable things, so that they thus might either urge them to purchase wisdom like other goods or, as the event following showed, turn them by such declaration to wonder and astonishment. At length their cry being long continued was brought, by certain that wondered at them or deemed them mad, to the ears of Charles the king, always a lover and most desirous of wisdom: who when he had called them in all haste into his presence, inquired if, as he understood by report, they had wisdom verily with them. "Yea," said they, "we have it and are ready to impart it to them that rightly seek it in the name of the Lord." When therefore he had inquired what they would have in return for it, they answered, "Only proper places and noble souls, and such things as we cannot travel without, food and wherewith to cloth ourselves." Hearing this he was filled with great joy, and first for a short space entertained them both in his household; afterwards when he was constrained to warlike enterprises he enjoined the one, by name Clement, to abide in Gaul; to whom he entrusted boys of the most noble, middle, and lowest ranks, in goodly number, and ordained that victual be provided them according as they had need, with fitting houses to dwell in. The other he despatched into Italy and appointed him to the monastery of St. Austin beside the Ticinian city, that such as were willing to learn might gather unto him.

Then the biographer adds:

Now a certain Albinus (*i.e.*, Alcuin), by race an Englishman, when he heard that the most religious emperor Charles was glad to welcome learned men, he, too, entered into a ship and came to him.

As said before, while the embellishments and the details of the accounts may not be true, the facts are Charlemagne was indebted primarily to the Irish, and next to the English, for the establishment of the monastic schools, the basis of all later medieval learning.

Naturally, before the influence of these schools could be really felt, and since Latin was the vehicle of expression for all the higher walks of life, there existed a period of gross ignorance, of wrong inflections and barbarous constructions. With the greater diffusion of learning, however, the situation improved, so that we

can say that at least after the eleventh century the Latin of serious medieval books was generally correct, and the syntax free from most of the mistakes so bitterly attacked by the purist. In fact, with some exceptions, the Latin which was written in the Middle Ages by the theologian or historian, the Latin of the secretary's letter or the episcopal ordinance, is by no means as bad as is commonly supposed by those who have only heard it abused.

It must be remembered that the Latin of the Medieval Period was a living language, and as such it underwent a development. The barbarisms of the average medieval scribe which shock many modern scholars consist of the introduction of new words, of vernacular idioms and combinations, and above all of new forms or derivatives of good Latin words demanded by the exigencies of new ideas, rather than in the violation of the ordinary rules of syntax or accident.

Medieval Latin reached its highest point of development with the schoolmen of the thirteenth and fourteenth centuries, and these have been rightly praised for their unrivalled capacity for inventing technical terms. The Latin language had never been a good means of expressing philosophical thought, even in the hands of a master of the so-called classical Latin, *i. e.*, Cicero. Yet when handled by these medieval thinkers it became flexible, subtle, and elastic. The study of the ancient classics for appreciation of esthetic values and ideas may not have reached a high level, yet the learning of Latin as a means of expressing our ideas, as a living language, resulted in the production of great literary works. Both the excellencies and the defects of the Latin of this period were due to Latin's being still a living language.

The discovery of nearly all the works of Aristotle in the later Middle Ages was a serious blow to Latin studies. By the thirteenth century the whole of Aristotle's works were gradually making their way into the western world, chiefly, of course, in Latin translations. These new treasures suddenly unfolded before the eye, caused the scholars of the day to busy themselves with expounding, analyzing, and debating the material therein contained, and to neglect the study of the classics themselves. Classics, principally Latin, were dropped from a now overcrowded schedule. The student learned no more Latin than he had to. He learned the rules of grammar and the vocabulary of the conversational Latin in ordinary use, and then hastened to acquire

that subtle but literary jargon which would enable him to hold his own in the arena of the schools.

Yet, even so, Latin was still a living language and, if left to itself, might have emerged from its low place, and as a living language have developed new literature and formed an appreciation for the literature of the past. But the humanistic revival of the fourteenth and fifteenth centuries manifested itself. It was begun as a reaction against the neglect of the ancient classics as monuments of human achievements and aspirations, and against the increasing neglect of grammatical and historical training in the language itself. The great works of classical antiquity were recognized as of great value in solving problems of the day, and so they were studied for content and not primarily as a means of acquiring familiarity with the contemporary Latin idiom.

Along with this appreciation of the thought in the literature went an appreciation of the form in which it was expressed. This was undoubtedly stimulated by a strong feeling against the careless and barbarous condition into which conversational Latin had now drifted. This reaction, however, went too far. Correctness of form became a passion with the humanists, so much so that they selected arbitrary norms (*e. g.*, Cicero) as models of Latin style, and declared every other form of expression as incorrect. At this very moment Latin became dead as a language. The hope of the rise of another period of worthy Latin literature was gone. In the East, centuries before, Greek had suffered a similar fate. Pagan Greek literature had withered and dried under the blighting influence of the Atticists. The Christian writers at first ignored this stiff and artificial way of expressing contemporary ideas, and in an effort to reach the common people employed the vernacular coin as the vehicle of their thoughts. Greek literature was revived thereby, and the Christian Greek writers, particularly of the fourth and fifth centuries, left us works of real merit. The Atticist reaction, however, got the upper hand here also, and spontaneity and sincerity gave way to frigid artificiality. The continued healthy growth of Greek literature was thereby killed.

Latin conversation during the Renaissance also was not neglected, as of course it was still a matter of practical necessity for all the professions. Although interest in the Latin writers themselves became very strong during this period, the study of the authors for their content never became an end in itself. The

reading of Latin literature was still slightly subordinate to writing and speaking Latin.

In modern education the speaking of Latin has practically disappeared, and the writing of Latin, we fear, is fast on the decline. Out of the Renaissance conception of Latin study, we have taken the purely humanistic side. This modern use of Greek and Latin as sources of cultural knowledge naturally necessitates the putting of reading in the foremost place in educational work. The writing of Latin has been relegated to a position entirely subordinate to the study of the author. It is used to understand better the author read. The author is no longer read in order to enable the student to write better Latin, not to mention for the purpose of speaking the language fluently. Exception, however, may be made for some of our religious communities, where we believe Latin is still taught with a view to enable the student to write and even to speak it fluently. In such cases, however, the humanistic side is practically ignored.

The advisability of teaching Latin conversation at the present time is very questionable for several reasons. Among others the speaking of Latin is no longer required in any of our walks of life, and, most important of all, any success in speaking the language is precluded by our ignorance of the vernacular or spoken language of any one period of antiquity. The individual sounds of the letters for the classical period of Roman literature are known and are embodied in the so-called "Roman" method of pronunciation. Granting that students could succeed in even pronouncing Latin well according to this way, which we very much doubt, we have every reason to believe that the language used in actual conversation was very different. At any rate no serious attempt, we believe, is now being made to teach conversational Latin, and we will accordingly pass it over.

Modern Latin study, we fear, is fast losing its grip on the writing of Latin, and here indeed lies a great danger. As said above, we have relegated Latin composition to a position subordinate to that of the reading of the author himself. The writing of Latin composition, we feel, enables the student to get a better grasp of the Latin idiom. However, let us not fall into the error of thinking that we can teach pupils to read Latin well with any less written work than we have given them in the immediate past. Aside from very good educational reasons for teaching Latin composition

in itself, no better means has yet been found for inculcating a thorough working knowledge of Latin forms and syntax. Modern students entering college show a decided falling off in their efficiency in writing Latin, and this is reflected in less ability to read the authors.

We cannot help but feel that this continued neglect of Latin composition may lead some generation to believe that it can acquire fluency in reading Latin literature without any training whatsoever in writing English into Latin. After all, they will argue, the thing desired is to appreciate the literature, to acquire the culture contained therein, to obtain a knowledge of the achievements, life, and times of the Roman people. The next step in this evolution of annihilation is evident, and in fact it has already been reached in some of our American institutions of learning. Why read Latin and Greek at all in order to know the life and civilization of the peoples? Let us save all that trouble and acquire this culture through the medium of translations.

It behooves us all, then, to preserve the teaching of Latin at least as our predecessors adapted it from the Renaissance. All of us, particularly we in America, should realize the importance of teaching composition as the best method of acquiring an easy ability to read the literature. While perhaps we have stressed the humanistic purpose of studying the classics even more so than the Renaissance and, unlike the teachers of this period, have made the study of Latin composition entirely subordinate to it, we must not allow the writing of English into Latin to become a merely perfunctory task and lose sight of its importance for our own conception of the value of studying Latin.

Some interesting books on this general subject are: Corcoran, T., "Studies in the History of Classical Teaching"; Rashdall, H., "Universities of Europe in the Middle Ages"; Hauréau, M., "Histoire de la Philosophie Scolastique"; Maitre, L., "Les Écoles Épiscopales et Monastiques"; Mullinger, J. B., "The Schools of Charles the Great"; Poole, R. L., "Illustrations of the History of Medieval Thought."

ROY J. DEFERRARI.

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The Trustees of the Catholic University of America have appointed Maginnis and Walsh of Boston as architects of the National Shrine of the Immaculate Conception, the great new church which it is proposed to erect at Washington on the grounds of the Catholic University. Mr. Maginnis and Mr. Walsh are widely known for their skill as architects and for their experience in church building. With them will be associated Mr. Frederick V. Murphy, Professor of Architecture at the Catholic University. It is probable that the plans of the new church will call for a Romanesque edifice of majestic proportions, capable of seating a very large audience. The sanctuary of the new church will be large enough to seat comfortably the entire Catholic hierarchy of the United States, and to provide for all religious ceremonies on a generous scale.

The National Shrine of the Immaculate Conception was planned about five years ago by Bishop Shahan, at the suggestion of many ecclesiastics and members of the Catholic laity, as a tribute of honor and gratitude to Mary Immaculate, patroness of the Catholic Church in the United States. It is proposed to raise at once the sum of one million dollars to begin the great work and carry it to a reasonable completion, leaving to Catholic generosity in the future the responsibility of interior finish. One hundred thousand dollars have been already subscribed, mostly in very modest sums, from all parts of the United States, and it is hoped that with the conclusion of peace the great and holy work will be taken up with much vigor.

The new church belongs to the class known as votive churches, or churches built by the faithful at large for special purposes of Catholic piety and gratitude, like the splendid shrines of Guadalupe in Mexico and Lujan in Argentina. It is the first time that the Catholic people of the United States have conceived so large a project as a great temple in honor of the Mother of God, built by the devotion and prayers and contributions of the entire people so that it can be truly called a monument of universal or national significance and utility. In one way the whole United States may be called the monument of Mary. Its actual territory offers everywhere countless evidences of religious respect and love for the Queen of Heaven in the names of towns and cities, rivers and mountains, lakes and bays. Wherever the Catholic missionary went through the wilderness or over the prairies in search of souls

he left behind him the evidence of his devotion to Mary, like Father Marquette when he dedicated the Father of Waters to the Immaculate Conception.

This magnificent church will serve also most appropriately as a memorial to the Catholic soldiers and sailors who have fallen in the war, and will thus perpetuate at the national capital the memory of our Catholic patriotism at the greatest crisis in the world's history. It is hoped by the Trustees of the Catholic University that within the next five years this splendid memorial church of Mary Immaculate will be under roof. A new attraction of general Catholic and artistic interest will then be added to the national capital. The fine arts ought surely to rejoice at the prospect of this new creation of Catholic genius, since within its walls there will be space and encouragement for artists and craftsmen of the highest order.

It is believed by our bishops and clergy that every Catholic in the United States will wish to contribute to this great monument of the Catholic religion, and that there will be little difficulty in securing the million dollars needed at the present stage for this holy enterprise, that marks wonderfully the completion of one great era of Americanism and the beginning of another and greater era in which the beneficent religious and social forces of the Catholic Church will have free play on the widest scale.

Pius X, of happy memory, was so pleased when Cardinal Gibbons laid the great project before him that he insisted on making a very generous contribution to the work, saying that he, too, owed everything to the love and the protection of Mary. He also gave to Bishop Shahan on that occasion a letter of cordial approbation, and expressed the hope that every Catholic in the United States would cooperate in the erection of this noble church. Offerings are received frequently from South America, South Africa, Hawaii, the Philippines, and other remote parts of the world, not a few coming from our chaplains and our soldier and sailor boys overseas.

The good work is carried on at present by means of *Salve Regina*, a little paper devoted entirely to the erection of the National Shrine of Mary Immaculate. It is under the direction of Rev. Dr. Bernard A. McKenna of the Catholic University, Washington, D. C., to whom all offerings should be sent in aid of this first great monument to our Blessed Mother by the Catholics of the United States.

THE FUNCTION OF MUSIC IN CHARACTER FORMATION

To the uninitiated the work in the primary grades is likely to seem fragmental and chaotic. The children are hurried from exercise to exercise; they are not allowed to continue more than a few minutes at any one task: reading, dramatization, writing, drawing, modelling in clay, cutting and folding paper, singing, marching, and skipping around the room follow each other with bewildering rapidity and without apparent connection, and this appearance not infrequently conforms to the fact. Where this is the case, however, no real education is taking place: the work is all superficial and the chances are that more harm than good is being done.

Where the work in the primary grades is conducted intelligently the diversity of occupation serves only as a change of emphasis, and is an effect rather than cause. The unity of the conscious process is never lost sight of. As the child passes from occupation to occupation he is led to express divergent aspects of a unitary growth in thought and feeling. The unity may clearly be discerned in the substance; the diversity is merely in the accidents. In these various occupations the teacher is leading the child to express divergent aspects of the thought and feeling in which reside her chief interest, one would almost say, her only interest.

In the actual day's work music and art, reading, writing and arithmetic are not separated except by accident. The growths along these divergent lines are interlaced in an inextricable whole but for the purpose of study we may pick out any one of these disciplines and attempt to justify our procedure and to visualize the principles that underlie our method. Such a procedure demands, in the first place, a clear recognition of the educational values of the discipline under consideration.

In an article entitled, "Music in the Elementary Schools," which appeared in the January issue, attention was called to the very large allotment of time which is now being devoted to the teaching of music in our public schools, and an explanation of this fact was sought in the present needs of our adult population. With lengthening hours of leisure there is eminent danger of moral break-down unless education provides for adequate and wholesome forms of emotional expression, the most effective of

which is music. This conclusion is in complete harmony with the practice of the Church, which from the very beginning has laid particular stress on music, both in her educational work and in her liturgy. She has never forgotten that the life is more than the meat and the body more than the raiment. Man must learn to work, and she has taught him skill in the accomplishment of his tasks, but she has never permitted her children to forget that the individual life is of prime value, that each individual immortal soul redeemed by the blood of Jesus Christ is of infinitely greater value than any work that may be accomplished by his hand. Hence, in her educational work the Church has always emphasized those phases of education that apply primarily to the welfare of the individual.

Psychology is making it ever clearer that music is not only of transcendent value to the adult, but that it has a function of the utmost importance to perform in the development of the child's character. It is important that the teacher should understand this function before undertaking to guide the musical education of the child.

During infancy the child's activities are governed, for the most part, by instinct. The first and most important change that occurs in his conscious life is the transition from instinctive to rational control, which usually occurs about the age of seven. Instinct, as it manifests itself in the higher animals, works unceasingly to the accomplishment of two ends: the preservation of self and the preservation of the species. But these two ends do not remain on the same plane; one is a means to the other, and the preservation of the species is undoubtedly the end. The individual is sacrificed in innumerable ways for the good of the species. Instinct drives the birds north in the early spring to face cold and hardship that they may build their nests and rear their little ones, and countless thousands of mother birds sacrifice their lives each year in defense of their helpless young.

The instinct of the infant, like that of the higher animal, works efficiently for the attainment of the two-fold aim, preservation of the individual and of the species. But the former of these is prominent, as it is in the very young of all the higher animals. The racial element is characteristic of the later phases of life. It comes into prominence with sex maturity. Now, in the case of the child, organized experience takes control at an early date, and

instinctive control atrophies gradually. The instinctive basis of education is, therefore, the selfish phase of instinct. The infant demands everything—love, nourishment, protection, remedy—and gives nothing. If this tendency is allowed to persist uncorrected by education, the result is bound to be an adult that is unbalanced. In such case individual well-being is the central aim of life and the welfare of others is neglected except in so far as such community welfare is perceived as necessary to the individual. Marriage is entered upon chiefly for the gratification of passion and individual vanity and is broken when these ends cease to be achieved. Under such circumstances the Christian ideal of marriage, that is, self-sacrifice for the rearing of children and for the bearing of one another's burdens, is wholly lost. It is true that with the advent of adolescence there is always perceptible the swing of the balance toward the altruistic and the ideal, but this is quite impotent in the case of individuals in whose training from infancy to youth the subjugation of self to the common good has been ignored. The feeble cry of instinct in such case is easily and rapidly stilled, and selfishness is allowed to hold sway, and to exhibit itself later in controlled families, in the divorce court, in graft and in the innumerable forms of greed and selfishness which disgrace modern society.

When we speak of the child coming to the use of reason it must not be supposed that the control which he is gradually substituting for instinct is made up wholly or even chiefly of sensations and cognitions. Feeling and emotion lie nearest to instinct and constitute the medium through which the transition is made. The child's instinctive reaction is first modified by his feelings and emotions and then rationalized by his intellect. Now, it is precisely in this emotional medium of transition that the foundation must be laid broad and deep for the subjection of self to external law. The child must learn at this time to obey, not the impulses and passions that well up in his own breast—he must learn that however good and beautiful the objects of pursuit may be, they are really desirable only when brought into conformity with an external norm which you may call the good of society, if you choose, or natural law, or the positive enactments of the group of which one is a member. The first task of education, therefore, is to bring the emotional life of the child into order, into subjection to objective law, and under the control of intelli-

gence. Reading, writing and arithmetic are only tools, the skilled use of which will be helpful throughout life, but it is utterly absurd to think of them as fundamental. It is music and art which constitute the enduring foundations of education, and not the three "r's." When this truth is forgotten, it is not surprising that the effects of education are seen to be superficial and unsatisfactory.

The first end of education should unquestionably be to bring individual impulse into conformity with objective law, and the second is like unto the first, and consists in substituting beauty for utility as the chief object of life's pursuits. For the attainment of the first of these objects, music stands alone in the directness and efficiency of its appeal. For the second, music shares its tasks with other arts.

Rhythm is a fundamental law of the physical world. The planet in its orbit and the pendulum in its swing, the change of seasons, all obey the law of rhythm as completely as do the waves which arouse in us the sensations of light and sound. And life, while obeying the law of rhythm in all the functions of the bodily organism, in respiration, in the beating of the heart, in the nutritive rhythm of the tissues, in the alternation of rest and work, of sleep and wakefulness, is subject to a still higher law of rhythm in the realm of the spirit, where it manifests itself in the unerring swing of action and reaction. Rhythm governs all the vital functions below the threshold of consciousness, and, overflowing instinctive channels in the child, dictates and controls the activities of the infant in the days of transition to rational and reasoned action. The first step in the teaching of music consists in perfecting in the child rhythmic action. Here he is taught to conform to an objective norm, while his sense of time is being gradually perfected. The moment he fails to conform to the rhythmic movement of his associates he is brought up sharply with a sense of discomfort or pain. As this experience is repeated the child is being taught most effectively the joy of conformity and the pain and discomfort of disobedience to an objective standard. While he does not reason about it or see its analysis, the very foundations of his being are being attuned to the great and fundamental truth that sin is its own punishment and virtue its own reward. This, of course, does not exclude the superadded reward and punishment established by Divine Justice, for the child not only feels the discomfort of his failure and the joy of his success in perfect time

and rhythm, but he quickly perceives the pleasure or displeasure which he causes to his teacher and to his associates. His mind is thus being attuned to both internal and external sanctions of right living.

Naturally, the child is not taught rhythm by itself and apart from the other basic elements of music. Training the ear to perceive correct pitch and the voice to produce it begin in the very first exercises. It is true that the perception of pitch seems less fundamental and instinctive than the sense of rhythm, but we must not be misled by the fact that so many children on entering the first grade seem to be monotones. The perception of pitch is natural and instinctive, and the failure of the apparent monotone in this respect must be sought either in the child's lack of opportunity to produce correct pitch or in the fact that this instinct tends to appear at a later date than that of rhythm. Experience shows that, where proper methods are used, there are very few children who continue many months in their failure to recognize pitch, and once pitch recognition becomes clear the child experiences discomfort bordering on pain by his failure to produce the proper pitch or by a failure in his companions. Out of this arises a disciplinary value in obedience to objective standards which is scarcely less marked than that resulting from rhythmic drills,

In the perception and the production of beautiful tonal quality, objective law and the insistence upon conformity are not so marked as in rhythm and pitch. A beautiful tone awakens in the child pleasurable feelings and emotions and wins him, little by little away from utilitarian standards and makes him a worshipper of the beautiful. As he listens to beautiful tone produced by the teacher he strives to reproduce it. At first the instinct of imitation governs him almost wholly, but as the tone he produces becomes more and more beautiful the instinct of imitation relaxes its hold and we find the child absorbed in the effort to improve his own tone by comparison with himself and with his previous efforts. In this way he learns to substitute experience for instinct in the control of his actions. Self enters largely into the standard. The tone which he carries in memory, which he forms as his ideal, he seeks to reproduce, and here again we have one of the finest elements in character building, namely, the persistent endeavor to lift our actions into conformity with our ideals. When, however, the work of musical instruction is not properly con-

ducted its value is largely neutralized. When the child makes a beginning in rote singing, musical expression is subordinated to verbal expression and beauty is harnessed to utility, thus reversing the desired order. The child should be taught to love music for its own sake, for the beauty of tone and phrase, and then he will gradually learn to wed verbal expression to his music without sacrificing the essential character of music. We quite agree with Taylor in the statement:

Music's most powerful appeal to the listener is pure, undefined emotion. Here its most useful function is seen. The more keenly its sheer beauty is felt and enjoyed, the more potently does music open up for us the obscure but vivid experiences of spiritual activity for which we have no precise name. And it does this by its beauty alone, independent of any defined emotional or intellectual content. Even when music has a decided emotional color, the element of auditory pleasure and pure feeling must be present. This is in fact the essence of music—sounds which please the ear and so arouse the pure emotional state. Other features may be added, but they never overshadow this in importance.¹

Rhythm, pitch, and tonal quality are all combined in melody, and are retained by the child in their organic combination rather than in their abstract separateness. As soon as the child can perceive pitch, we proceed at once to train his ear to grasp short melodic phrases. In the melodic phrase rhythm, pitch and tone are blended into a harmonious whole for the child. Hence the competent teacher will use good melodic phrases for practically all the drills. In the melodic phrase there is, moreover, an integration of past and present experiences. The mind must hold vividly in consciousness the several tones of the melodic phrase. The final tone of the phrase is required to complete the movement and to give a sense of satisfaction. Hence, pleasure leads the child to an earnest endeavor to remember and to make vital use of memory pictures in building up mental complexes; in other words, it helps the child to organize his experience in symmetrical and well-balanced groups. Little by little, he craves for a longer and more complicated musical phrase, and thus gains the power to understand and enjoy classical music, in which the melodic phrases are not only long but in which they are more or less obscured by rich, concomitant harmonies.

¹Taylor, *The Melodic Method*. New York, 1918, p. 21.

Considerations such as these sufficiently indicate the great value of music in the primary grades, but, as we have said before, such results need not be hoped for unless music is properly taught and psychological law is observed. When, for instance, the rote song is substituted for sight-reading, when the words throw the music into the background, the individual fails to get a vivid realization of the beauty of music, fails to derive from it the creative impulse which it should impart, and the whole effect on character building is lowered, if not wholly destroyed. Psychology has led to the bestowal of a large assignment of time to vocal music in the public schools. It is to be hoped that it will also lead to the elimination of rote singing and mistaken methods.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A NEW LANGUAGE?

One evening during the spring of 1918, two gentlemen were seated in a Washington drawing room chatting pleasantly and comfortably after as good a dinner as Mr. Hoover's current restrictions would permit. One of the gentlemen was in uniform, and about to sail for overseas. His native heath lay in the uplands of Wyoming. He was asking questions about the English, for his own ancestry was Irish and French and he wanted to make sure that he would feel at home with *all* of his prospective trench mates. The only detail he omitted was to inquire about the language. He took that much, at least, for granted.

Three months later came a letter from overseas, postmarked somewhere in England. "I like the country and the people immensely," he wrote to his friend of the Washington drawing room, "and they have been very cordial to us. Things were not so strange or different from our American ways as I had expected. My greatest difficulty is with the language."

How strangely on his Wyoming ear must the original, undiluted English have fallen! What a peculiar tongue it must have seemed and how dreadful a shock it must have been to find the expected bond a formidable barrier instead. His friend of the Washington drawing room pondered this strange thing at some length, for this friend had been a college professor before the war dragged him away from peaceful pursuits and put him at work in Washington devising new ways to make Huns unhappy. Why, he asked himself, should Wyoming and Warwickshire speak alien tongues? Why should not English be English?

Why, indeed!

Are we devising and fashioning a new language, here in the United States, out of the ancient and familiar English? Is the conventional English a ruin out of which we are ruthlessly quarrying? Or are we, after our impudent American fashion, remodelling the old building into a modern and up-to-date office structure with everything brand new, even if a bit uncertain as to good taste?

The English feel a certain sense of sacrilege about the whole proceeding and imply that we are linguistic barbarians who fail to appreciate the art we found and must needs add crudities of

our own. They—and this includes the Irish and the Scotch and the Australians—feel that their beautiful and historic English language is suffering unhappy things on this side of the ocean, and that it is all very wrong. They mention our newspapers, and our slang, and certain other peculiarly American customs. Perhaps they are right. Perhaps we *do* speak “United States,” under the interesting delusion that we are speaking English. Perhaps we *are* developing a new language, and this language is at present in its formative state where it is ungainly and awkward, principally arms and legs like a rapidly growing boy.

If this is the fact, if we are beginning to speak a variety of English that is so much our own and so individual in its idiom that it is almost a new language, then a very interesting thing is happening, a development which students of geography and ethnology and philology will certainly watch closely and with fascination. If it is not the fact, then we should mend our ways somewhat, and yet at the same time take stock of the contributions we may be making to the English language, with a just pride over those which are worth while.

For surely we are adding something to the English language every decade of our American development and American politico-commercial expansion. It is inevitable that we should. Language grows and takes shape from such development and expansion, from these, and from religious and ethical ideas. In all likelihood many of the influences we are exerting on the English language are not of the best. We are a conglomerate mass of people, and there are many strange accents and remnants of other idioms to be heard and seen in our use of the English tongue. On the other hand we must surely be wielding certain influences that make for good. We are a new country and we are a new nation. Our future is before us, and not, as a certain Irish member of Parliament was fond of saying, behind us. We live and work and develop ambitions and carry out projects under the impetus of this thought. We are a bit too eager to take time to develop slowly and to mature roundly and fully. In that way we are bound to impart a certain freshness, a certain easy carelessness, to our use of English. This will be good for the language, even if it be not entirely good for ourselves. It will maintain the language in an alert and vigorous condition. It will feed into it healthy and virile blood. Time, the spread of education, and the complete attainment of nationality will work the rest of the miracle.

It may yet be true that Wyoming will some day speak a new language, but it is almost certain that, even so, Warwickshire will understand!

T. Q. B.

NOTES

According to recent statistics given in *The Publishers' Weekly*, the war cut down the book production of France almost two-thirds, taking the years from 1908 to 1917 as a basis for comparison. Thus, in this decade, the highest number was reached in 1909, when there were 13,185 books published. During the war years the book production was: In 1914, 8,968; 1915, 4,274; 1916, 5,062; 1917, 5,054. In Germany the total number of books published, year by year, shows nothing like this rate of decrease. In 1913, the number was 35,078; 1914, 29,308; 1915, 23,558; 1916, 22,020; 1917, 14,910. It would be interesting to know the relative rise or fall of book production in the two countries since the signing of the armistice.

The poet must be born, no doubt; but he has to be made, after he is born; and the making takes time and labor. The most brilliant of diamonds is brilliant only after it has been cut and polished with its own dust.—*Brander Matthews*.

Douglas Jerrold once commiserated a young poet for having published a volume or two before he was old enough to have anything to say; "he took down the shutters before he had anything to put in the shop windows."

Ralph Adams Cram's interesting study of the place of imagination in modern life, "*The Nemesis of Mediocrity*," has reached its third edition. The book is a good cure for cynicism.

It would be interesting to know just how many people read Henry James. Is he attaining a degree of recognition posthumously that was not his during his lifetime? Until now, certainly, his work—especially his later work—more perhaps, than that of any equally great writer, has suffered under the imputation of being caviare to the general, and its appeal has thus been restricted almost entirely to what, for want of a more accurate designation, might be called the literary person. Whatever else he may be, or whatever else he may become in the manifold changes that the

future will doubtless bring about in the popular taste regarding books, Henry James is now, certainly, and has been for years, more than any other American writer, "the author's author."—*The New York Times*.

Plans are being made for the celebration of the centenary of the birth of Walt Whitman, which will occur on May 31. The meetings will probably be held at the Brooklyn Academy of Arts and Sciences, since Whitman lived in Brooklyn for many years and was for a time one of the editors of *The Brooklyn Daily Eagle*. The *Eagle* will issue a special Whitman number and will be represented at the commemorative meetings which the institute will hold. Among those who have been invited to attend the celebration, or to send addresses and messages if they cannot attend, are, from *Britain*, Kipling, Galsworthy, Shaw, Wells, Masfield, Arnold Bennett, Alfred Noyes, and George Butler Yeats, and, among *Americans*, Professor Bliss Perry of Harvard and Horace Traubel, both of whom have written biographies of Whitman, Barret Wendell, Amy Lowell, Brand Whitlock, William Lyon Phelps, Edwin Arlington Robinson, and Louis Untermeyer. The institute will conduct a pilgrimage, as part of the celebration, to Whitman's birthplace at West Hills, L. I.

A new novel by Joseph Conrad is always an event. His latest is entitled "The Arrow of Gold," and the book reviewers are unusually loud in their praises of it.

RECENT BOOKS

THE DRAMA.—*Dramatic Technique*, by George Pierce Baker. Boston: Houghton Mifflin Company.

THE NOVEL.—*The Arrow of Gold*, by Joseph Conrad. New York: Doubleday, Page & Co.

CRITICISM.—(Mythology). *Balder's Death and Loke's Punishment*, by Cornelia Stekette Hulst. Chicago: Open Court Publishing Company.

EDITIONS.—*Patriotic Illustrations for Public Speakers*, by Will H. Brown. Cincinnati, Ohio: The Standard Publishing Company. *Victory!* By William Stanley Braithwaite. Boston: Small-Maynard Company. (War poetry by American poets.)

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FRANCE HONORS RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

For his work in the cause of humanity during the world war, Bishop Thomas Joseph Shahan, Rector of the Catholic University of America, has been made an officer of the Legion of Honor by the French Government.

The decoration was conferred upon the distinguished prelate in Caldwell Hall at the Catholic University in the presence of a number of bishops staying at the University to attend the consecration of Rev. Dr. William Turner as Bishop of Buffalo, together with members of the French High Commission and members of the faculty of the University.

The decoration was conferred in behalf of the French Government by Edouard de Billy, deputy French High Commissioner to the United States. Mr. de Billy, in presenting the decoration to Bishop Shahan, said it was in recognition of the espousal of the French cause in the great war by Bishop Shahan and his close cooperation with the hierarchy of France.

Bishop Shahan, in replying, said that he was grateful to the French Government for the great honor conferred upon him and considered that it was equally an honor for the whole University, whose professors and students had always been staunch defenders of the French cause, as being identified with the cause of human freedom the world over. The world owed an infinite debt to the religious, literary, and social genius of France, and the defeat of the "grande nation" would have been the eclipse of the highest things of civilization. France, he said, had been the hyphen between the Crusades and the national spirit of modern times. Much had happened in modern times to dishearten the lovers of France in the new world, but he was certain that in the new times now dawning France would recognize again the supreme value of its Catholicism as the supreme moral force and charm of its gifted people.

Following the ceremony, members of the faculty held a reception for the visitors and later escorted them through the various university buildings.

CONFERENCE OF SPECIALISTS IN INDUSTRIAL EDUCATION FORMERLY
CONNECTED WITH THE S. A. T. C.

The response to the preliminary letter of inquiry, dated March 25, is such as to indicate a probable attendance of forty persons at Chicago. The number of institutions in the eastern states whose representatives have expressed a desire to attend the conference, but who will be prevented by distance, is such as to indicate a probable attendance equally large at some eastern point.

I am, therefore, authorized to announce that the United States Commissioner of Education has called two conferences of "directors and instructors and others who were associated with the Committee on Education and Special Training of the War Department and with the Vocational Units of the Students' Army Training Corps in the cooperating educational institutions," and representatives of the educational press.

General Topic for Discussion

The general topic for discussion at the conferences, as suggested by the preliminary correspondence, will be: "Analysis of Methods which Resulted in the Maximum of Vocational Proficiency in Intensive Short Courses."

Eastern Conference

I. The first of these conferences was in connection with the annual convention of the Eastern Arts Association, and held in the Ballroom, 24th floor, Hotel McAlpin, Broadway, 33d and 34th Streets, at 9.30 o'clock, Friday, April 18.

Discussion opened by:

Joseph J. Eaton, director of industrial arts, Yonkers, N. Y. (15 min.).

Charles H. Snow, dean, school of engineering, N. Y. Univ. (15 min.).

Charles A. Holden, acting director, Thayer School of Civil Engineering, Dartmouth College, Hanover, N. H. (15 min.).

Frank E. Mathewson, director, department of industrial education, Dickinson High School, Jersey City, N. J. (15 min.)

Open discussion from the floor.

Summary of the discussion: Dr. David Snedden, Teachers' College, Columbia University, New York City.

Western Conference

II. The second conference will occur immediately following the annual convention of the Western Drawing and Manual Training Association, and will be held in the office of the Board of Education, Room 630, Tribune Building, 7 South Dearborn Street, at 9.30 o'clock, Saturday morning, May 10, 1919.

Discussion opened by:

J. W. Dietz, Educational Director, Western Electric Company, Chicago, member of Advisory Board, Committee on Education and Special Training, War Department. (15 min.)

George W. Bissell, Dean, Division of Engineering, Michigan Agricultural College, East Lansing, Michigan. (15 min.)

R. A. Kissak, Supervisor of Drawing and Manual Arts, Public Schools, Saint Louis, Mo. (15 min.)

William M. Roberts, Assistant Superintendent, Public Schools, Chicago. (15 min.)

Captain F. L. Beals, Reserve Officers' Training Corps, Chicago. (15 min.)

Open discussion from the floor.

Summary of the discussion: Robert W. Selvidge, Peabody College for Teachers, Nashville, Tenn., District Educational Director, Committee on Education and Special Training, War Department.

Notes

Those to whom this letter is addressed are cordially invited to attend the nearest conference.

The undersigned will represent the Commissioner of Education, and serve as chairman of the conferences.

A brief report of the discussions will be printed for distribution among those interested.

The conferences are called in conjunction with these educational conventions because it is known that some of the persons concerned expect to be in attendance at the conventions. It may prove desirable to call a more extended conference of the S. A. T. C. at some future date, but it seems best to hold these preliminary meetings at a minimum cost for travel and loss of time.

Heads of institutions located at some distance from New York or Chicago should not feel that they are under undue pressure to be represented at these conferences.

WILLIAM T. BAWDEN,
Assistant to Commissioner.

KINDERGARDEN HELPS FOR PARENTS

Know Your Child

No two children are alike, not even twin sisters. Any effort to make them so is wicked and wasteful. Courses of study administered to all children in the same way are destructive of originality and initiative. Uniformity of treatment is deadly and deadening.

Every normal child has possibilities in some things. To help him to discover and develop them is the greatest service society can render him and itself.

To study about a child is not to know the individual child. Traditions, customs, preconceived notions of habit and conduct must be subordinated if not eliminated, while studying the child. Fraternize with him, associate with him, be a good fellow with him and study him. But do not let him know you are doing this. There is no other study so fascinating, so absorbingly interesting. He will surprise you every day with what he knows and can do. Really he will teach you some things worth knowing, that is if you are in a mood to learn.

First of all the child is a little animal. He needs food fit to eat, clothes fit to wear and a house fit to live in. But he is also eminently spiritual and needs spirits fit to associate with.

The child learns as naturally as he eats or grows. Thus he needs mental food. If he does not thrive on that found in the home or school, change his mental diet. It will do him good and may help you.

Fear is one of the most withering curses of all ages. Don't try to scare him. Cultivate his hope, faith and courage. He will need these qualities later. The fact that they are rare does not lessen their value.

DR. J. H. FRANCIS,

United States Bureau of Education.

FEDERATION OF ALUMNAE NAMES CONVENTION PLACES

Third Biennial Session Will Take Place in St. Louis, May 30-June 4.

Announcement has just been made that the third biennial convention of the International Federation of Catholic Alumnae, postponed from October last on account of the country's then existent state of war, will be held in St. Louis, Mo., in the early

days of approaching summer. The dates decided upon are May 30 to June 4, inclusive. Convention headquarters will be the Hotel Statler. Plans for the transportation, entertainment and accommodation of thousands of visitors from all sections of the United States and Canada, which were perfected in October under the able leadership of Miss Stella R. Gillick, governor of the Missouri State chapter, and Miss Pauline Boisliniere, trustee of the I. F. C. A., have been adapted to the change of time and conditions. As member of the executive board resident in St. Louis, Miss Boisliniere has been given plenary powers by the president, Clare I. Cogan, A. M., to make arrangements for the convention pursuant to the original plans of October, and subject to any changes required by the exigencies of local conditions.

Archbishop Glennon, of St. Louis, the mayor of that city, officials and local dignitaries, both secular and religious, have extended a cordial welcome to delegates and visiting members and all signs point the way to a great convention. Committees in charge of the various convention activities, composed of local and state convent alumnae associations, have devoted their energies for more than a year to the successful planning of convention programmes. These will be given to the press at an early date.

The third biennial convention of the I. F. C. A. marks a tremendous advance in the growth and scope of this widely known organization. Hundreds of alumnae associations, aggregating an individual membership of 50,000 graduates of Catholic colleges, universities, academies and high schools, and representing the flower of educated Catholic American womanhood, have organized into a splendid army of workers in the cause of Catholic education, Catholic social service and Catholic literature. In the midst of the reconstruction and reshaping of world ideals which mark the present hour, religion as a factor both human and divine looms more brilliantly than ever, and the purposes, aims and accomplishments of the Federation of Catholic Alumnae assume a greater and more potential significance.

SCHOOL HOUSE FIRE HAZARDS—URGENT NEED OF BETTER PROTECTION FOR THE LIVES OF THE CHILDREN

Fire losses on school houses have been excessive for a number of years and are steadily increasing. Because of this fact the experience of the insurance companies on the class was collated recently

and it showed that for the five years ending with 1917 the loss ratio has been 75 per cent. This means a heavy deficit, and, in consequence, an increase of rates on school property is inevitable.

Modern educational methods have greatly increased the school house losses through their introduction of new hazards. Manual training departments practically bring the factory hazard into the buildings in which large numbers of children are housed. Kitchens are provided for the domestic science department and for the serving of meals to the pupils. Moving picture machines are in general use for educational puposes and entertainment, and the chemical and physical laboratories all present serious fire hazards. In addition, there is the increased use of school buildings as social centers for parties and dances and public meetings, involving the cigar and cigarette hazards.

These conditions apply chiefly to schools in the larger towns and cities, although many of these features are being introduced in the smaller towns and even in the township schools, which are supplementing the old district schools in the country. The record on unprotected schools is particularly bad, but even in towns with fire protection the class has been unprofitable. In fourth class towns the school house is often the largest risk, and the fire department is inadequate to cope with a fire once well started; while in towns below the fourth class the protection is negligible for a large building. The majority of fires are due to the heating apparatus. In the country schools heating-stove fires are frequently started by coals falling from the open doors after the teachers and pupils have gone. In the larger cities, where regular janitors are employed, the losses due to the heating hazard are less, but in the smaller places, where the work of the janitors is incidental, they fire up but once or twice a day and the blazes start in their absence. Defective electric wiring and poor housekeeping are also prolific sources of school house fires, while the increased use of soft coal because of the fuel shortage, and of inferior grades of such coal, has led to many defective flue and sparks-on-shingle-roof fires.

Improved construction, better housekeeping and careful inspections are the principal remedies for these deplorable conditions. The tabulation of losses showed that the experience had been better in Ohio than in any of the other states considered. This is attributed to the superior building laws of that state relating to school houses, which were enacted after the burning of the Colling-

wood school, in which nearly 150 children lost their lives. Ohio requires that all school buildings more than one story high must be of fireproof construction, and the fire prevention regulations are strictly enforced by the state fire marshal, who also makes specially careful inspections of school house risks. Other states should not wait until they have a similar holocaust before safeguarding the lives of their children.

REVIEWS AND NOTICES

The Substance of Gothic, Six Lectures on the Development of Architecture from Charlemagne to Henry VIII, Given at the Lowell Institute, Boston, in November and December, 1916, by Ralph Adams Cram. Boston: Marshall Jones Co., 1917, pp. xx+200.

A chapter on the History of Architecture covering the period from Charlemagne to Henry VIII, from the pen of one who has shown himself a master of his art, must prove of abiding interest to architects and to those who are in preparation for the worthy exercise of this comprehensive art. The philosophical grasp of the subject and the beauty of style with which the thought is clothed will add materially both to the pleasure and profit of the student. But the book before us has a much wider appeal than this. It embodies fundamental educational principles of the utmost value to the teacher and to all who are interested in carrying on the work of education.

Perhaps the most fundamental and mischievous error lying at the root of the educational endeavor of the past few decades has been the persistent attempt to pass from expression to thought, from accident to substance, throughout the whole field of elementary education. In the study of nature carried on by trained specialists the procedure must, of course, be from phenomena to underlying forces and laws. It is in this way that our knowledge of nature advances. But advance here is difficult and slow, and it calls for the highest powers of the best trained minds of the world to make any advance whatever. In the work of imparting knowledge to children this process must be reversed. The beginning must be made with underlying principles and the process may then be easily followed to its external manifestations. In this way the immature mind under competent guidance may cover ground in a comparatively short time that required centuries of endeavor from an army of trained workers to rescue from the unknown. In the middle of the last century the universities took up the work of training men for research, and the methods which they quite properly followed were copied by the teachers in secondary and elementary schools to the great detriment of immature students. This educational doctrine has frequently been discussed by educators, but here, as elsewhere, it is difficult to bring home to the aver-

age teacher the force of an abstract principle when presented in abstract form, no matter how ably arguments in its favor may be marshalled. Dr. Cram, in "The Substance of Gothic," has presented this truth in concrete form with a cogency that none can escape. Not one of the many volumes on education that have come into our hands in recent years gives greater promise of usefulness to the teaching profession than this book.

The reviewer in attempting to present the methods which an author embodies in his book is tempted to quote specimen passages in the hope that they may induce the reader to examine the book for himself; but when the work forms a consistent whole, throbbing with life and beauty, such a practice can be little more than a hideous mutilation from which even the hardened reviewer must shrink. In this instance we turn to the preface and permit the author a few words about the scope and purpose of his own work:

In philosophical terminology every existing thing is composed of substance and accidents, the first being its essential quality, the second its visible form. Accidents may change while the substance remains immutable, and the substance may change though the accidents remain as before. Between the cradle and the grave man goes through a constant process of change, but that which makes each a definite individual, marked off from all others of his race in unique individuality, remains a fixed and immutable ego, however much it may develop and expand, or degenerate and fail. Death itself, which destroys the accidents of earthly housing, cannot touch the immortal soul or diminish its integrity, though the visible manifestation may differ as much from that of its earthly habitation as the moth differs from the chrysalis or the antecedent worm. So in the case of the Holy Sacrament of the Altar, the words of consecration and the miracle that follows thereon have no effect on the accidents of form, shape, colour, ponderability, but the substance has been wholly changed, and though to the senses the wafer is still but a white disk of unleavened bread the wine but the fermented juice of the grape, the one has become, *in substance*, the very Body of Christ, the other His sacred Blood.

These words might have been spoken by St. Thomas Aquinas, so completely and clearly do they express a fundamental truth of the philosophy of the Middle Ages. Too often, however, have Catholics themselves confined this concept to the Blessed Eucharist, in other matters drifting with the current and failing to see the universal application of the principle. Newton did not discover gravity; the magnitude of his discovery lay in his perception that the same law that governed the planet in its movements con-

trolled the apple in its fall; and one of the best services which Dr. Cram renders to the general reader and to the teacher in particular is that he makes clear that this principle must not be confined in its application to sacramental theology, but that it runs all through life. The reformers in their endeavor to win their followers away from allegiance to the Mother Church were not content with banishing ceremonial and destroying works of art. They sought to destroy the fundamental principles on which the whole structure of the Church's teaching and the Church's authority rested. But to continue the passage from which we have been quoting:

For four centuries and more it has been the fashion to deny this fundamental difference between substance and accidents, to maintain that the accidents are in fact the substance itself, and perilously to confuse, in every category of thought and action, the essential "thing in itself," with the casual and transient forms of its manifestations. The war is at the same time the penalty of this folly and its drastic corrective. Whatever may be its issue, one thing is sure, and that is its operation towards breaking all things into their component parts of inner fact and outward appearance; its merciful revelation of the illusory nature of the visible forms of the commonly accepted dogmas and axioms of four centuries, and of the eternal verity of things long hidden under deceitful masks, of the eternal falsity of things that had come before us in appealing and ingratiating guise.

I have called these lectures, given during the winter of 1916-17 in the Lowell Institute course in Boston, "The Substance of Gothic," because in them an effort is made, though briefly and superficially, to deal with the development of Christian architecture from Charlemagne to Henry VIII, rather in relation to its substance than its accidents; to consider it as a definite and growing organism and as the exact and unescapable exponent of a system of life and thought antipodal to that of the modernism that began its final dissolution at the beginning of August, A. D., 1914, rather than in the light of its accidents of form and ornament and details of structural design.

The promise here made is amply fulfilled in the splendid chapters which follow. The reader is made to live over again medieval Christian life and to realize how its noblest aspirations found expression in the great Gothic cathedrals. The thought, the feeling, the aspiration, the organization of the communal life of the people were indeed the "substance of Gothic," the organism the statues, the glass but the "accidents."

For the art of the Middle Ages was a communal art, and in this may lie the secret of its character. It grew from the spontaneous

demand of the whole people under the influence of a great and vital impulse. No beneficent millionaire, no Brahmin of superior taste, no august and official academy, no suddenly enriched middle class with social ambitions gave the call or dictated the forms of the fashions they would patronize. There were no architects as such, and no contractors; no vast and efficient building organizations on the one hand, or industrious walking delegates on the other. No man stood by himself on a pinnacle of superiority and by competitive bids chose the cheapest workmen, dictated to them what they should do, and, subject to the veto of the labour unions, saw that they did it. Medieval architecture was the work of free, proud, independent artists and craftsmen, working together, each in his own sphere, and all to the common end of the producing something better and more beautiful than had ever been seen before.

How far will it be possible for us in this period of reconstruction to rid ourselves of the faults of the superficial and of the ugly that have resulted from the breaking up of the communal life and the high ideals of the ages of faith, and to make a fresh beginning animated by the old forgetfulness of self and devotion to God and to the common good! In any case, every step we make towards this goal is a gain, and Dr. Cram has made himself a mighty force for good in this regeneration. His books stand out so conspicuously from the rank and file of the works issuing from our press that we hope they will find a place in every school, particularly in every Catholic school, in the land.

THOMAS EDWARD SHIELDS.

Projects in the Primary Grades, A Plan of Work for the Primary Grades and the Kindergarten, by Alice M. Krackowizer. Philadelphia: J. P. Lippincott & Co., 1919, pp. x+221.

The influence of a great teacher continues to be felt long after he has done his work, and, unlike the record of a man's thinking left in books, the teacher's influence is left upon living, active minds which constantly modify and adjust the original thought to changed conditions. The book before us, we are told, is a record of this kind. The original trend of Dr. Parker's thought was in this instance modified by the influence of Drs. Salisbury, Bonser, McMurphy, and Kilpatrick.

Children of the primary grades have not infrequently been made the victims of mistaken methods which sought to force in upon their consciousness the thoughts and conclusions of an adult world. Against this tendency Dr. Parker took a relentless stand. His

endeavor was to lead the teacher to take her stand with the child and to help him to react normally upon the various aspects of his everyday experiences, and to lead him, step by step, into an understanding of their underlying truths, and thus to build up an ordered knowledge derived through the senses of the child from the concrete world around him. Colonel Parker, however, was not blind to the child's need of mastering the tools by which his knowledge might be extended. The scope of the present book is fairly well summed up in this passage from the introductory chapter:

But, in addition to promoting this growth by the selection, stimulation and direction of the natural activities of the children in their environment of nature and social life, education is confronted with the problem of developing appreciation of the need and value of the tools by which these experiences are most effectively extended and to master their uses. To master the mechanics of these tool subjects or processes—reading, writing, and number—the life experiences all about children are very often quite subordinated or even omitted from serious consideration. Those teachers attempting to make much of the development of children by a natural, wholesome use of their interests and the life about them are frequently charged with neglecting their training in the mechanics of these school subjects. There is thus developed an apparent opposition between the two aspects of child development. Miss Krackowizer has endeavored to unify the two phases of the problem. She has brought together many typical illustrations of the nature and social experiences of children and shown the method of their usage as a means of developing an appreciation of need for reading, writing, and number, and also the method of their usage in most effectively teaching the elementary processes of these subjects as well.

The book will be found helpful and stimulating to primary teachers.

THOMAS EDWARD SHIELDS.

Food Saving and Sharing, Telling How the Older Children of America May Help Save from Famine Their Comrades in Allied Lands Across the Sea, prepared under the direction of the United States Food Administration, in cooperation with the United States Department of Agriculture and the Bureau of Education. New York: Doubleday, Page & Co., 1918, pp. x+102.

The value and timeliness of this little book will be recognized at once. It should be in the hands of the upper grade teachers of all our schools.

What is Democracy? by L. H. Bailey. Ithaca, New York: The Comstock Publishing Co., 1918, pp. 175. 8vo, cloth, \$1.00 net.

It is said of a political leader who had attained a certain success in the West that he succeeded in having a couple of stories about himself in every morning's paper and a couple more in every evening paper. When asked his opinion of a certain paper of some prominence it is said he looked it over and replied, "I do not find my name in it; it is not a good paper." It would be difficult to find an issue of any paper today in which the word democracy did not occur. The word is in every one's mouth and in everyone's thinking, but it is obviously true that the word lacks clear or consistent content in the minds of multitudes who use it. It is highly desirable that all those at least who aspire to leadership in any circle, no matter how restricted, should endeavor to clear their minds on this matter, and the present book will help to do this, whether we find ourselves in agreement with this author or not. The nine chapter headings give sufficient indication of its trend of thought. "What It Is Not"; "What It Is"; "Some of the Hindrances"; "Certain Main Considerations"; "The Bottom Rung"; "The Demand for Cheap Food"; "Permanent Agriculture and Democracy"; "The Reformation"; "The Open Door; Being a Point of View on China." The little book does not attempt to give elaborate analysis and legal and scholarly definitions. It is popular in form, and its aim is to assist in clearing the popular mind on this subject of fundamental importance. While we do not approve of the negative method in education unless it be used in a secondary capacity, the work which the author undertakes to do in this little volume employs the negative method in the first place profitably, as may be seen from the following brief excerpts:

Anti-monarchy is not democracy. When a monarchy is overthrown we hail the revolution as an instance of democracy; yet the people may be as far from democracy as the nadir is from the zenith. Contrariwise, when a king is set up we deplore the defeat of democracy; yet democracy might be only stabilized thereby.

Freedom is not democracy; it is only release from restraint. No people needs discipline and restraint so much as a democratic people, but it should be self-discipline. Freedom is only a condition antecedent to democracy. Of all forms of society democracy is furthest removed from anarchy.

Liberty is not democracy; it is only the political concept of freedom and unrestraint.

Racial independence and separateness is a doubtful apprenticeship to democracy. It tends to solidify the racial clan, making it a class enterprise in the world. Racial jealousies and hatred have always stood in the way of democracy, and the modern process has been to break down these barriers. There is a race instinct and culture that should be preserved, but whether political racial independence is the best means in the interest of humanity as a whole is yet in doubt. The method of political suppression of races has failed, but its opposite may not succeed. No longer are race lines circumscribed by territory. It looks as if the war is to leave us a legacy of racialism. How to preserve the race cult and at the same time to develop world democracy is henceforth our problem. One reason why democracy has thriven in North America is because the population is not a race but a brotherhood.

What is familiarly called personal liberty, by platformers and editors, is not democracy. It is more likely to be license to do as one will or to indulge in one's habit. It comes within the realm of conduct. Democracy is acting together rather than acting separately. Much of what we know as personal liberty is only personal selfishness.

Public education, although indispensable, does not assure democracy. Education tends toward superior commercial advantage, and toward selfish opportunity. Even those well educated at public expense may use their education only for personal pleasure and gain, and they are likely to employ their added powers in vaster projects of dominion. The discussions of the present moment show that highly educated persons may not be democrats. They may know the Demos only as an objective group for sociological analysis. Those who talk about democracy most may understand it least. They are likely to be aristocrats.

The pregnant truth which shines through these passages is sufficient indication of the grave need there is at present for removing misconceptions from a concept so fundamental and so important to the well-being of society. The positive or constructive parts of the book before us are not less lucid and valuable than the preliminary chapters. In it we are told, among other things, that—

a democratic society can exist only on the basis of active and enthusiastic public service. Essentially this service is voluntary, yet it may be required of those who do not volunteer. This service is far broader and deeper than military service alone. . . . The only freedom is organized freedom, that kindly involves the

whole people. Personal freedom, involving not service, means and civic and social disunion, every man looking for advantage or acting for himself. When selfish persons come together, they organize their selfishness and pass laws to protect it. . . . I find the root of democracy in spiritual religion rather than in political freedom or organized industrial efficiency. Democracy is a spiritual power or product in a people. It is invisible. Spiritual forces are stronger than guns. It expresses itself in humbleness of spirit. When any people assumes an attitude of superiority, we know thereby that it is not a democracy: pride goeth before destruction and a haughty spirit before a fall. Then may I say that real democracy is the perfect expression of religion and a perfected religion is the destination of man.

THOMAS EDWARD SHIELDS.

The Topography of Ancient Rome, by Samuel Ball Platner.

Second edition, revised and enlarged. Boston: Allyn and Bacon. 8vo, cloth, 552 pages. Price, \$3.00.

The purpose of this book, as set forth by the author in his introduction, is "to serve as an introduction to the study of the topography of ancient Rome for students of Roman antiquities and history, and incidentally as a book of reference for those who have any special interest in the monuments which remain." It contains an outline of the successive stages in the growth of the city, a discussion of the topography of each region and the position of its buildings so far as this is known, and a somewhat more detailed description of the more important structures. The book also contains several excellent maps and plans, and ninety-three well-chosen illustrations.

The author has been very careful with his references, which are of two classes: first, to the sources of information in ancient literature and inscriptions, and, second, to the most important material in current periodicals and the standard works on topography.

There are a few general books of reference which a teacher of elementary Latin should have in order to provide himself with a proper background for his work. Professor Platner's book we unhesitatingly place in this class.

ROY J. DEFARRARI.

Value of the Classics. Princeton, N. J.: Princeton University Press, 1917; pp. 396.

This volume is called "the first fruits" of the Conference on Classical Studies in Liberal Education held at Princeton Univer-

sity, June 2, 1917. It is a record of the addresses delivered at this notable gathering, together with an introduction and a collection of statements and statistics.

The introduction entitled "The Present Outlook" is by Andrew F. West, Dean of the Graduate School at Princeton University. Everything that this staunch defender of liberal education has to say on educational problems is indeed worthy of consideration, and the more serious becomes the place of the classics, the more noteworthy are the words which he utters in their defense.

The present precarious position of liberal education in general is set forth in this introduction as follows.

No argument seems needed for technical and professional studies, for they prepare students to enter on definite and fairly remunerative careers. But there is some hostility and much confusion in regard to liberal education in schools and colleges, and a good deal of the hostility springs from the confusion. The confusion is due to many causes, among them the diversity of interests in different regions, indifference to mental training as being in itself of "no use," the weaker instincts of unformed minds, the distracting multitude of possible studies, ignorance of the history of education, poor salaries, uncertain tenure, imperfect teaching, lack of agreement among school and college authorities, occasional disastrous political interference, and the fact that many weaker institutions are unable to maintain any standards except those which from time to time happen to suit the likings of their clientele. Add to this the notion, now happily declining, that students on entering college are better able to decide what they should study than the best educated experience is qualified to advise them.

Dean West then considers the two main objections to the classics: that they are poorly taught, and that they are a useless formal discipline, having a content of value, indeed, but one which is sufficiently available in translations. Space will not permit an examination of Dean West's arguments, but let a quotation from the conclusion of his article suffice:

Thus the cause of the classics is part of larger questions—the unity of our higher knowledge, the best training for all who can take it, the welfare of our land. Mathematics and classics, science and philosophy, history and modern literature are the nobler sons in the household of liberal training. To have known them all well enough to like them all, no matter which one we come to like most, is the best liberal education.

The main part of the volume is divided into two parts. The first includes the testimony contained in addresses given at the Con-

ference and in the statements of nearly three hundred competent observers representing the leading interests of modern life and including many of the highest names in our land. Four Presidents of the United States head the distinguished list. To make sure the evidence is as free from professional bias as is practicable, the teachers of the classics have been excluded except in a few cases, where they have been included for some special reason. This testimony, with only occasional variation in its degree of conviction or emphasis on one or another factor, converges steadily to a main conclusion, namely, that classical studies are of essential value in the best type of liberal education and that, wherever the classics are well taught, the result is satisfactory.

The second part is statistical. The most pertinent and reliable facts in the records of our schools and colleges are here presented and examined. They reveal the general and decided superiority of classical over non-classical students in the chief school studies and in college studies also. They also reveal the complete inaccuracy of recent assertions that the classics are poorly taught in comparison with other subjects.

Practically all of the material in this volume was specially prepared for the occasion of this conference, and it is indeed a fresh contribution of evidence for the case of the classics. Furthermore "it is not the evidence of mere tradition but of newly proved success."

ROY J. DEFERRARI.

The Teaching of High School Latin, by Josiah Bether Game, Ph.D., Professor of Ancient Languages, Florida State College for Women. The University of Chicago Press. Pp. 125. Cloth, \$1.00.

This is a stimulating and interesting little book for all teachers of Latin, although, as its title indicates, it is intended primarily for teachers of high-school Latin. While the author does not always present new ideas on his subject, yet he sets forth the old and new in a very concise and straightforward manner.

In the course of his discussion, Dr. Game considers, among other things, the value of Latin in our modern educational system, some common objections against the study of Latin and their refutation, the preparation of the teacher of Latin and his attitude

towards his work, the various courses in Latin as given in high schools, and some practicable suggestions for rousing the interest and enlivening the spirit of the classroom.

ROY J. DEFERRARI.

New Hymn Book for Church and School, by Hanz Merx. New York: Benziger Bros., 1917. Prayer Book Edition. Cloth, 30 cents; seal, gold edges, 70 cents. Organ accompaniment, \$2.00.

This work is a collection of hymns in new English translations covering the entire ecclesiastical year. It is suitable for congregational singing during Low Masses, Benediction of the Blessed Sacrament and other devotional exercises, as also for the use of church choirs and children's choirs. The melodies and text are selected from approved sources. The work has been authorized by His Grace Archbishop Mundelein for official use in the Archdiocese of Chicago, one of the first, if not *the* first, to adopt an official hymnal.

This volume, although comparatively small, containing but thirty-nine hymns in all, the last forty pages being taken up with prayers and devotions, will commend itself to all who desire the best in church hymns. The small volume contains both melody and words, so that the songs can be sung in an intelligent manner and not by rote or parrot fashion. The melodies are devotional, solid and churchly in their dignity. The hymns are arranged according to the seasons and the solemn feasts of the ecclesiastical year. It also contains a number of hymns suitable for Holy Hour devotions, and for rendition during Low Mass, at the Introit, Gospel, Offertory, Communion, etc. All the hymns are in English with the exception of four, an *O Salutaris*, *Tantum Ergo*, *Pange Lingua*, and *Stabat Mater*. It is a work of unusual worth, and in the hands of children it will give them a true conception of what sacred music ought to be.

F. J. KELLY.

Corona Virginum, by Aloysius Rhode. St. Louis, Mo.: B. Herder Book Co., 1917.

Composers of hymn books are gradually departing from the so-called opera hymn that contaminates so many of the hymn books that were published in years gone by. The efforts of these later

composers will soon rid our communities of that type of hymn which was an insult not only to the dignity of our services but to ordinary intelligence. The work mentioned above consists of melodious, ecclesiastical and approved hymns for female or boy choirs. It is arranged in four books or parts. The hymns are dignified in style, interesting and devotional in melody, religious and prayerful. The appearance of this work is another evidence of the growth of the liturgical spirit in this country. Catholic composers are gradually creating a style of Catholic Church music which will possess all the requirements of the true liturgical style.

Book I of this collection contains hymns for Benediction in two and three-part choruses possessing true liturgical character and sound musical qualities. Book II contains eight beautiful hymns for two or three-part choruses for Christmas, Lent, Easter and Pentecost. Book III contains eight devotional hymns in honor of the Sacred Heart and the Blessed Sacrament, all in English. Book IV contains eight English and two Latin hymns for two or three-part choruses in honor of the Blessed Virgin, St. Joseph, St. Francis and St. Anthony.

This work truly meets the requirements in words and music that Catholic services demand. The melodies, while very devotional in character, are sufficiently simple to be mastered by children in our schools who have been taught to read notes. Teachers in our schools whose duty it is to prepare the singing for Sunday services will find that this work measures up to all their demands. The voice parts are issued separately so that each singer can be provided with his own copy. Our parochial school teachers who are desirous of the best in church music will do well to examine this work.

F. J. KELLY.

Pedal Studies, Op. 29, by Mrs. Crosby Adams. Chicago: Clayton F. Summy Co., 1917. Price, \$1.00.

The correct and discriminating use of the pedal in piano-playing is something that is too little insisted upon by our teachers today. An otherwise skillful player will make a very poor impression by the wrong use of the pedal, especially by a slavish adherence to the usual signs for the use of the pedal supplied by the composer or publisher. The skillful use of the pedal is a matter of ear-training and not something that can be designated by certain signs. Pedal

signs in a composition mean nothing to the one who can feel when it is necessary to use the pedal and when not.

Only recently have children been taught how to use the pedal according to the dictates of their own taste. Very small children make use of a contrivance called a "pedal extension," which is a big aid to their musical instruction, for pedal teaching should begin as soon as the child is able to read music. This teaching must be good teaching with plenty of exercises to demonstrate the correct use of the pedals. Too many teachers hold to the idea that pedal use will come naturally to the child after a year or more instruction. Nothing can be farther from the truth. As a result of this opinion we have so many piano-players today whose use of the pedal is impossible.

This work is built upon the right principle, namely, the correct use of the pedal is a matter of ear-training. The authoress herself says: "The ear has everything to do with the manipulation of the pedals," and for this reason she has given directions in the study of the exercises to accomplish that one end, namely, the training of the ear to an acute and discriminating judgment as to when and how the pedal is to be used. Each exercise is prepared for by a principle clearly explained and illustrated before the principle is applied. The various styles of music are worked out so as to demonstrate the artistic use of the pedal. Piano teachers will welcome an intelligent work along this line, as correct and artistic pedal teaching is almost an unknown art.

F. J. KELLY.

Finger Plays, by Julia Lois Caruthers. Chicago: Clayton F. Summy Co., 1918. Price, 50 cents.

From its name, we gather that this work is a drill for children. The authoress in a few words gives us an idea of its character: "The purpose of the Finger Play is to initiate typical, technical forms and activities at the table, to be worked out later as tone studies at the piano." This work is a combination of simple rhymes with descriptive music for children. The children together recite or sing the text to music accompaniment, and when singing words that suggest movement or gesture, they execute that movement with the fingers, hand, wrist or arm. "See-Saw" is used to teach equality of finger action; "Jack Horner," action of the thumb; "the House that Jack built," individualization of the fingers; "Humpty-Dumpty," relaxation. The motions of the hand

and fingers are illustrated by means of diagrams. It is a very interesting and stimulating work for children in the lower grades and no doubt will be of great assistance to both teacher and pupil when the plays are worked out as tone studies at the piano. This is but the beginning of that most difficult part of the teaching of music, namely, interpretation.

F. J. KELLY.

The Dream of Mary, A Morality. Music by Horatio Parker.
New York: H. W. Gray Co., 1918.

We have here a cantata, beautiful in its simplicity, and sublime in the lesson it teaches. This play, of which the "Morality" forms a part, represents "the childhood of a saint." It is deeply religious and intensely interesting. The characters are: Father Antonius, a very pious man of God, whose cell forms the scene of the play; Fulvia, his ward, a little girl aged ten years, destined for martyrdom; and two pagans, Elsa, a tender little child and her father, Sigurd. The cantata opens with the child Fulvia reflecting her great piety and foretelling her martyrdom by the pagans. Sigurd, the pagan, enters and accuses Father Antonius of spiriting away his daughter Elsa, and, by magic, changing her into a beast. Fulvia makes every effort to convert both Sigurd and his daughter to the true faith, and this leads up to the presentation of the "Morality." As it is cantata, a chorus of children in fourth century costume sing hymns from time to time.

The "Morality" depicts ten scenes in the life of our Divine Savior, beginning with Bethlehem and the first Christmas, the miracles wrought by Christ, His appearance among the children, His Passion, Crucifixion, Death, Burial and Resurrection. All these scenes are most beautiful and touching, dealing as they do with the great truths of Christianity. In the last scene, "Christmas Once More," Sigurd and Elsa appear on the stage among the shepherds and kings.

The music of the cantata requires solo voices, adult chorus, Children's chorus and organ accompaniment. The music is very simple and religious, in keeping with the spirit of the play. It is a production which should especially appeal to Catholic societies, Sodalties, and to the pupils of our academies, who desire a beautiful and appropriate presentation during the sacred seasons of the year.

F. J. KELLY.